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**THE KASHMIRIAN ATHARVA VEDA**

**BOOKS SIXTEEN AND SEVENTEEN**

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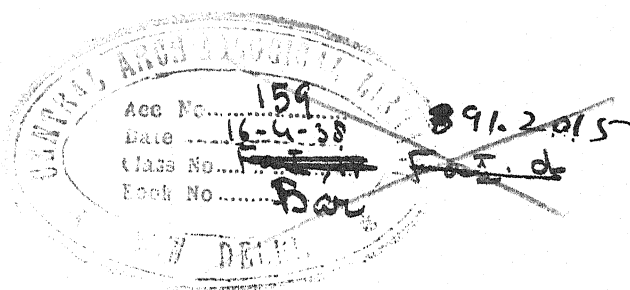
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## PREFACE

The first fifteen books of the Kashmirian Atharva Veda have all been published in JAOS at intervals since 1906; now, since it appears that this text, edited, ought to be made available as rapidly as possible, these two books are published in this form. The manner of presenting the material of the text has not been changed essentially since the first part was published: the transliteration is most important, and upon it much care has been bestowed, in spite of which there are probably too many mistakes; but concerning the intent of certain signs opinions may properly differ. Thorough work in the Pāippalāda will always demand recourse to the facsimile.

When the entire text is completely edited and easily accessible its relations to other texts ought to be studied and established: such studies may add somewhat to our understanding of the formation of the various collections but probably can add more to our understanding of the construction (and even the interpretation) of individual hymns.<sup>1</sup>

In Book 16 readings of a manuscript in Bombay are given, merely to exhibit the sort of variants which that manuscript shows: in Book 17 such readings are omitted. The few notes placed at the ends of the various hymns are given principally for the purpose of indicating the editor's mental attitude toward the problems of correcting the text. During the progress of work in these books the first three parts of Bloomfield, Edgerton, and Emeneau's *Vedic Variants* appeared, and the material there displayed clearly warns against too great readiness to depart from manuscript readings, even those of the Kashmir manuscript.

It is a privilege to have this portion of the Pāippalāda published in this form and I am sincerely grateful to the American Oriental Society for making it possible, and to Professor W. Norman Brown for his editorial supervision; also to J. H. Furst Company for careful work in the manufacture of the book.

LEROY CARR BARRET.

Hartford, Connecticut,  
February 25, 1936.

<sup>1</sup> See *Studies in Honor of Maurice Bloomfield*, pp. 1-18; also *Oriental Studies in Honour of Cursetji Erachji Pavry*, pp. 26-28.



## THE KASHMIRIAN ATHARVA VEDA, BOOK SIXTEEN

### *Introduction*

This sixteenth book of the Pāippalāda is the longest of all and full of difficulties which are largely inherent in the contents: it has been no great trouble to set in order the matters of punctuation, numbers and other externalities, but establishing the text is a matter of much uncertainty.

*Of the ms*—This sixteenth book in the Kashmir ms begins f166a7 and ends f212a16, forty-six folios.<sup>1</sup> The number of lines to the page varies from 19 to 22, and the folios are in very good condition; there are about ten slight cracks or chipped places in the birch-bark, only one of which is at all important (f192b at the top). In editing this book I have used a photozinc copy of the manuscript in the library of the Bombay Branch of the Royal Asiatic Society: see JAOS 50. 104 ff. As this manuscript is not independent of the birchbark manuscript we still have only the one ms for the text of Pāippalāda.<sup>2</sup>

*Punctuation, numbers, etc.*—Punctuation is as heretofore irregular; accents appear on only a few stanzas. In the first 52 hymns stanzas are numbered with only a few omissions or mistakes; in the next 25 hymns stanzas are without numbers except in hymn 70 and the first two stanzas of hymn 71; numbers are irregular in hymns 78-86; all stanzas in hymns 87-99 are numbered; numbers are given irregularly in hymns 100-106; and in the rest of the hymns stanza numbers do not appear. Many of the hymns in which stanza numbers are lacking are prose. Numbers are not given at the end of 41 hymns, but there is seldom any reason for doubt as to the end of a hymn; after all but 5 of the hymns 31-51 the hymn number has anu with it, e. g. "anu 3"; the numerals are correct. The anuvākas are numbered, and correctly numbered except for the omission of "3" and "22".

In the corresponding books of Ś the hymns are generally long but are subdivided into groups of ten stanzas, and these are spoken of as decad sūktas. In Pāipp. the hymns are divided according to this decad arrangement, with some irregularities; the hymns of Pāipp. and Ś do not correspond exactly stanza for stanza.

*Extent of the book.*—This book as edited has 155 hymns in 22 anuvākas which vary greatly in length; 4 is the least number of hymns in an anuvāka and 16 the greatest. The number of stanzas in the

<sup>1</sup> No folio is numbered 178.

<sup>2</sup> For a similar situation cf. Alan S. C. Ross in *Speculum* 9. 179 ff.

hymns varies from 3 to 27; but 76 have 10 stanzas each and 12 others have 11 stanzas each, so the decad division largely predominates.

The total number of stanzas is 1425; but in the prose passages many stanzas are brief,—and some are long.

*New and old material.*—In this book appear all the hymns of Ś Books 8 and 9, all but one of the hymns of Ś Book 10, and all but two of the hymns of Ś Book 11: a group of hymns which are in Ś Book 6 appear also here, and there are 26 hymns which are essentially new though a few of them contain material already known. Some of the hymns of this book which appear also in Ś appear in RV too; and there are a few scattered stanzas of RV in this book.

## 1

## (Ś. 8. 1)

[f166a7] *om̐ namo gaṇādhipataye z om̐ namo jvālā-[8]bhagavatyaī z om̐ namas tilotamāyāi z om̐ namaś śivābhaga-[9]vatyaīh zz zz om̐ antakāya mṛtyave nama ihāyam astu puru-[10]ṣas sahāsunā | sūryasya bhāge amṛtasya loke | prāṇāpānā iha [11] te ramantām. z 1 z ud ayanam bhago agrabhīd ud ayanam somo anśumān. [12] ud ayanam maruto devā ud indrāgnī svastaye z 2 z eteṣudhīya prā-[13]nara ihāyur iha te naḥ u tvā nirṛtyāḥ pāśebhyo dāivya vācā bhara-[14]masi z 3 z ut krāmatho māva patthā mṛtyoṣ padbīśav avāmuñca-[15]mānaḥ mā cyatthā asmāl lokād agnes sūryasya samdrśū z 4 z [16] tubhyaṁ vātaṣ pavatām mātariśvā tubhyaṁ varṣantv amṛtāny āpaḥ sūryas te ta-[17]nve śam tamā tvām mṛtyur jayethām mā pra maṣṭhā z 5 z udyānam te pu-[18]ruṣa nāvayānam jivādan te dakṣadātīm kṛṇomi | mā he rañhe-[19]mam amṛtaṁ sukhaṁ ratham adirvir vidatham ā vadāsit. z 6 z [20] mā te manas tatra gān mā tiro bhūr mā jīvebhyas pra mado mānu gāḥ [f166b] pitūn viśve devāḥ abhi rakṣantu tvaha mā gatānām ā dīdihatā ye neyam-[2]tu parāvataṁ z ud āroha tamaso jyotir ehy ā te hastam rabhāmahe z māsā-[3]ś ci tvā mā śapalāś ca preṣitāu yamasyāu pathirakṣāi svānāu arvān eha mā [4] va dīdhyo mā tariṣṭhāṣ pratnā naḥ z 9 z mahitam panthām anu gā bhī-[5]ma eṣu yena pūrvaṁ nayatu tam vṛavimi | tam etat puruṣa mā pra vatthā bhayaṁ pa-[6]rastād abhayaṁ te arvāk. z 10 z ṣoḍāśakāṇḍe prathamā sūktāḥ z z*

Near the end of f166a14 Bm has padbīśiyāyā°; the bark of the ms is cracked and the result is that the “v” signs do resemble “y” signs.

For the invocation read: om̐ namo gaṇādhipataye z om̐ namo jvālābhagavatyaī z om̐ namas tilottamāyāi z om̐ namaś śivābhagavatyaī zz zz

Read: antakāya mr̥tyave nama ihāyam astu puruṣas saḥāsunā | sūr-  
yasya bhāge amṛtasya loke prāṇā apānā iha te ramantām z 1 z ud enaṁ  
bhago agrabhīd ud enaṁ somo aṅśumān | ud enaṁ maruto devā ud  
indrāgnī svastaye z 2 z iha te 'sur iha prāṇa ihāyur iha te manaḥ | ut tvā  
nirṛtyāḥ pāsebhyo dāivyā vācā bharāmasi z 3 z ut krāmātho māva patthā  
mr̥tyoṣ padbīsam avamuñcamānaḥ | mā chitthā asmāl lokād agnes sūr-  
yasya saṁdr̥śaḥ z 4 z tubhyaṁ vātaṣ pavatām mātariśvā tubhyaṁ varṣantv  
amṛtany āpaḥ | sūryas te tanve saṁ tapāti tvām mr̥tyur dayatām ma pra  
meṣṭhāḥ z 5 z udyānaṁ te puruṣa nāvayānaṁ jīvātum te dakṣatātīm  
kṛṇomi | ā hi rohemam amṛtaṁ sukhaṁ ratham atha jirvir vidatham ā  
vadāsi z 6 z mā te manas tatra gān mā tiro bhūn mā jīvebhyas pra mado  
mānu gāḥ pitṛn | viśve devā abhi rakṣantu tveha z 7 z mā gatānām ā  
dīdhīthā ye nayanti parāvataṁ | ud ā roha tamaso jyotir ehy ā te hastaṁ  
rabhāmahe z 8 z śyāmaś ca tvā śabalaś ca preṣitāu yamasya yāu pathirakṣī  
śvānau | arvān ehi mā vi dīdhyo mā tāriṣṭhāṣ pratnā naḥ z 9 z maitaṁ  
panthām anu gā bhīma eṣa yena pūrvam neyatha taṁ vravīmi | tama  
etat puruṣa mā pra patthā bhayaṁ parastād abhayaṁ te arvāk z 10 z 1 z

St. 9. In pāda d I give a reading which seems possible, but our ms may intend no variant from the reading of Ś mātra tiṣṭhaḥ parāṇmanaḥ.

## 2

(Ś. 8. 1)

[f166b7] rakṣantu tvāgnayo ye psv antā rakṣāntu tvā manuṣyā yam  
indhate | vāiśvānaro rakṣa-[8]tu jātavedā divyas tvā māt pra dahād  
vidyuta saha z 1 z rakṣantu tvā [9] pr̥thivī rakṣatu dyāus sūryasya tvā  
rakṣatām candramāś ca | mā tvā kravyād a-[10]bhi saṁstāra saṅkamukā  
cara z 2 z antarikṣaṁ rakṣatu devahetyā bo-[11]dhaś ci tvā pratibodhaś  
caratām svapnaś ca tvānavadrāṇiś ca rakṣatām gopāyāñ-[12]ś ci tvā  
rakṣatām jāgraviś ca z 3 z te tvā rakṣantu te tvā gopāyantu te tvām  
[13] hasassāyāntu tebhyo namas tebhyas svāhā z 4 z jīvebhyas tvā  
samite [14] vāyur indro dhātā dadhātu savitā trāyamaṇaḥ | mā tvā  
prāṇo [15] bala hāsiḍ asanti nir hvayāmasi z 5 z mā tvā jambhasyohanu-  
[16]r mā tuso vidam mā jihva vasyuṣ prasuyuṣ kathā syā u tvāditya  
vasavo [17] bharantūr indrāgnī svastaye z 6 z ayaṁ devā ihavāstv ayaṁ  
māva-[18]tpra gādhitāḥ imaṁ sahasravīryeṇa mr̥tyor ut pādāyāmasi  
z 7 z [19] u tvā mr̥tyor apīparaṁ saṁnamanto vayo vayodhasaḥ mā tvā  
vyastakeśye mā [f167a] tvāgharido rujaṁ z 8 z āhārṣaṁ tvā vidam tvā  
punar āgāṣ punarṇava | sarvāṁga sarvaṁ te ca-[2]kṣus sarvaṁ āyuś śa  
te vidam. z 9 z u tvā dyāur ut pr̥thivy ut prajāpatir agrabhīt. | [3] u tvā  
mr̥tyor oṣadhayas somarājñir apīparam. z 10 z yāvat te jyotir abhūr apa

ta-[4]tvamo kramet. | apa tvaṁ mṛtyuṁ nirṛtim apa yakṣmaṁ ni  
dadhmāsi z 11 zz 2 zz

In f167a1 the ms corrects sarvāṅga to °āṅga.

Read: rakṣantu tvāṅgayo ye 'psv antā rakṣatu tvā manuṣyā yam  
indhate | vāiśvānaro rakṣatu jātavedā divyas tvā mā pra dahād vudyutā  
saha z 1 z rakṣatu tvā pṛthivī rakṣatu dyāus sūryas ca tvā rakṣatām can-  
dramās ca | mā tvā kravyād abhi maṁstārāt saṅkasukāc cara z 2 z antari-  
kṣaṁ rakṣatu devahetyā bodhas ca tvā pratibodhas ca rakṣatām | asvapnaś  
ca tvānavadrāṇas ca rakṣatām gopāyaś ca tvā rakṣatām jāgrviś ca z 3 z  
te tvā rakṣantu te tvā gopāyantu te tvānhasas †sāyaṁtu tebhyo namas  
tebhyaś svāhā z 4 z jīvebhyaś tvā samitāu vāyur indro dhātā dadhātu  
savitā trāyamāṇaḥ | mā tvā prāṇo balaṁ hāsīd asuṁ te nir hvayāmāsi  
z 5 z mā tvā jambhas saṁhanur mā tamo vidan mā †jihvāvāryuṣ pra-  
mayuṣ kathā syāḥ | ut tvādityā vasavo bharantūdrāgnī svastaye z 6 z  
ayaṁ devā ihāivāstv ayaṁ māmutra gād itaḥ | imaṁ sahasravīryeṇa  
mṛtyor ut pārayāmāsi z 7 z ut tvā mṛtyor apīparaṁ saṁ namantu  
vayodhasaḥ | mā tvā vyastakeśyo mā tvāgharudo rudan z 8 z āhārśaṁ  
tvāvidāṁ tvā punar āgāś punarṇava | sarvāṅga sarvaṁ te cakṣus sarvaṁ  
āyus ca te 'vidam z 9 z ut tvā dyāur ut pṛthivy ut prajāpatir agrabhīt |  
ut tvā mṛtyor oṣadhayas somarājñīr apīparan z 10 z yāvāt te jyotir abhūd  
apa tvat tamo 'kramīt | apa tvan mṛtyuṁ nirṛtim apa yakṣmaṁ ni  
dadhmāsi z 11 z 2 z

St 4. Ś does not have the third phrase of this stanza.

St 6. In pāda b jihvāvāryaś might be a possible reading.

St 11. In pāda a Ś has vy avāt and that may have been the reading  
of Ppp.

### 3

(Ś. 8. 2)

[f167a5] ā rabhasvemām amṛtasya svaṣṭim aśchibhyamānā jaradaṣṭir  
astu | te aman tāyuṣ punar ā [6] bhavāmi rajas tvamo mopa rā mā pra  
meṣṭhā z 1 z jivatā jyotir abhy eha lokam ā tvā [7] harāmi śataśārādāya  
| drāghīya āyuṣ pratiraṁ te kṛṇomy amuṁca mṛtyupā-[8]śāṁ aśasti  
z 2 z vātā te prāṇam avidāṁ sūryā cakṣur ahvari yat te manas tavi [9]  
dad dhārāyāmi saṁvrksāṁgāir vada jihvayāpalam. z 3 z prāṇena tvāṁ  
[10] dvipadāṁ catuṣpadāṁ agnīva jātam avi saṁ dhamāsi | namas te  
mṛtyo cakṣuṣe nama-[11]namas prāṇāya te karam. z 4 z ayaṁ jivatū mā  
mṛtemaṁ suvīrayā-[12]masi | kṛṇomy asmāi bheṣajaṁ mṛtyo mā  
puruṣaṁ vadhi z 5 z jīvanālāṁ na-[13]ghārīśaṁ jīvaṁti oṣadhīm ahaṁ  
| trāyamāṇāṁ sahasānāṁ sahasvatīm a-[14]rundhatīm i hvaye apā  
ariṣṭatātaye z 6 z adhi vrūhi mā rapathā sr-[15]jevam tavāiva saṁ sarvā



ihā ihāstu bhavāsarvo mṛdutaṁ śarma yaścham upaji-[16]tya duritaṁ  
dhattam āyuh z 7 z devānām hetīṣ pari tvā vṛṇaktu pārayā-[17]mi rajasā  
u tvā mṛtyor apīparam ārād agniṁ kravyādhaṁ nirhaṁ jīvātave te pari  
[18]yam dadāmi z 8 z asmāi mṛtyo adhi vrūhi imaṁ jayasvodito him etu  
| a-[19]rīṣṭas sarvān susruṣu jaramāś chatāyanātmanā bhujam uṣnavat.  
z 9 z [20]yat te nīyānaṁ rajaso mṛtyo navadhariṣyam | pathāimaṁ  
tvāsyā rakṣantu vrahmāśme [f167b] varma kṛṇmasi z 10 z 3 z

In f167a5 the ms corrects aman to asan; in line 7 it has bhrā over drā;  
in line 15 it corrects to mṛdutaṁ; in line 19 it corrects to jarasās.

At the very end of f167a Bm gives vrahmāsmāi: the birch-bark seems  
to have peeled a little at this spot.

Read: ā rabhasvemām amṛtasya śnuṣṭim acchidyamānā jaradaṣṭir astu  
te | asuṁ ta āyus punar ā bharāmi rajas tamo mopa gā mā pra meṣṭhāḥ  
z 1 z jīvātām jyotir abhy ehi lokam ā tvā harāmi śataśārādāya | drāghīya  
āyus prataram te kṛṇomy avamuñcan mṛtyupāśān āsastim z 2 z vātāt te  
prāṇam avidam sūryāc cakṣur †ahvari | yat te manas tvayi tad dhārayāmi  
saṁ vṛṇkṣvāṅgair vada jihvayālapan z 3 z prāṇena tvāṁ dvipadām  
catuspadām agniṁ iva jātam abhi saṁ dhamāmi | namas te mṛtyo  
cakṣuse namaṣ prāṇāya te †karam z 4 z ayaṁ jīvatu mā mṛtemaṁ sam  
irayāmasi | kṛṇomy asmāi bheṣajam mṛtyo mā puruṣam vadhiḥ z 5 z  
jīvalām naghāriṣām jīvantiṁ oṣadhīm aham | trāyamāṇām sahamānām  
sahasvatim arundhatim iha hvaye asmā ariṣṭatātaye z 6 z adhi vrūhi mā  
rabhathāḥ srjemaṁ tavāiva san sarvahāyā ihāstu | bhavāsarvau mṛdutaṁ  
śarma yacchatam upajitya duritaṁ dhattam āyuh z 7 z devānām hetīṣ  
pari tvā vṛṇaktu pārayāmi rajasā ut tvā mṛtyor apīparam | ārād agniṁ  
kravyādhaṁ nirūhan jīvātave te paridhiṁ dadhāmi z 8 z asmāi mṛtyo adhi  
vrūhīmaṁ dayasvod ito †yam etu | ariṣṭas sarvāṅgas suśruj jarasā śata-  
hāyana ātmanā bhujam āśnavat z 9 z yat te nīyānaṁ rajaso mṛtyo  
†navadhariṣyam | patha imaṁ tasmād rakṣanto vrahmāsmāi varma  
kṛṇmasi z 10 z 3 z

## 4

(Ś. 8. 2)

[f167b1] kṛṇomi te prāṇāpānau jarām mṛtyuṁ dīrgha-[2]m āyus  
svaṣṭi vāivasvatena prāhitām yamadūtānś caratārān upa sedhāmi sa-[3]  
rvān. z 1 z ārād arātiṁ nirṛtiṁ paro grāhiṁ kravyādah piśācān. [4]  
rakṣo yat sarvaṁ durbhūtaṁ tavāivāpa hanmasi z 2 z agneṣ tve prāṇam  
amṛtā-[5]d āyusmato vanave jātavedasa | yatrā na riṣyāmṛtasyadūti-  
śamtat te kṛṇo-[6]mi tad u te samṛdhyatām z 3 z śive te stām dyāvā-  
prthivi āsamtāpe bhi-[7]cyū saṁ te sūryā tapati saṁ vāto vāta te hrde  
śivābhi kṣaranti tvāpo [8] divyāṣ payasvatīś śivās te santv oṣadhiḥ z 4 z  
u tvā hariṣam adharā-[9]syād uttarām prthivam ati | tatra tvādityo

*rakṣatām sūryās candramasā [10] ubhā z 5 z yat te vāsaṣ paridhānī yām  
nīvaṁ kṛṇuṣe tvam | śivaṁ [11] te tanme tat kṛṇvaḥ saṁsparṣe dukṣaṇam  
astu te z 6 z yat kṣureṇa va-[12]rcayatā sutejasā vaptā vapasi keśaśmaśrū  
| śumbhar mukhaṁ māinaṁ ā-[13]yuṣ pra moṣiḥ z 7 z śivāu te hastām  
vrīhāvāv abalāsāv adhoma-[14]dhāu yato yakṣmaṁ vi bādhetē yato  
muñcatu māñhasaḥ z 8 z yad aṣṇāsu-[15]suryadi pivami dhānyaṣ kṛṣyāṣ  
paya ādyaṁ yad anādyaṁ sarvaṁ te annam a-[16]viṣam kṛṇomi z 9 z  
ahne ca tvā rātri cobhābhyām pari dadhmasi | rā-[17]yebhyo jigatsubhya  
imaṁ naṣ pari rakṣatā z 10 z 4 z*

Bm in f167b2 has āyus svasti.

Read: kṛṇomi te prāṇāpānāu jarām mṛtyuṁ dīrgham āyus svasti |  
vāivasvatena prāhitān yamadūtānś carata ārād apa sedhāmi sarvān z 1 z  
ārād arātim nirṛtim paro grāhim kravādāḥ piśācān | rakṣo yat sarvaṁ  
durbhūtaṁ tama evāpa hanmasi z 2 z agneṣ te prāṇam amṛtād āyusmato  
vanve jātavedasaḥ | yatrā na riṣyā amṛtas sajūr asas tat te kṛṇomi tad  
u te samṛdhyatām z 3 z śive te stām dyāvāprthivī asamtāpe bhiśocāu |  
śaṁ te sūrya ā tapatu śaṁ vāto vātu te hr̥de | śivā abhi kṣarantu tvāpo  
divyāṣ payasvatīś śivās te santv oṣadhīḥ z 4 z ut tvāhārṣam adharasyā  
uttarām prthivīm abhi | tatra tvādityāu rakṣatām sūryās candramasā  
ubhā z 5 z yat te vāsaṣ paridhānam yām nīvaṁ kṛṇuṣe tvam | śivaṁ te  
tanve tat kṛṇmaḥ saṁsparṣe †dukṣaṇam astu te z 6 z yat kṣureṇa varca-  
yatā sutejasā vaptā vapasi keśaśmaśrū | śumbhan mukhaṁ māinaṁ āyus  
pra moṣiḥ z 7 z śivāu te stām vrīhiyāvāv abalāsāv adhomadhāu | etāu  
yakṣmaṁ vi bādhetē etāu muñcato māñhasaḥ z 8 z yad aṣṇasi yad pibasi  
dhānyaṁ kṛṣyāṣ payāḥ | yad ādyaṁ yad anādyaṁ sarvaṁ te annam  
aviṣam kṛṇomi z 9 z ahne ca tvā rātraye cobhābhyām pari dadhmasi |  
arāyebhyo jigatsubhya imaṁ naṣ pari rakṣatā z 10 z 4 z

St 4. The last pāda is taken with the next stanza in Ś.

St 6. In pāda d we might read 'ducchunam or possibly 'dukṣaṇam;  
neither one is strong.

## 5

(Ś. 8. 2)

[f167b17] śataṁ te yutaṁ hā-[18]yanā dve yuge trīṇi catvāri santu |  
indrāgnī viśve devā anu manya-[19]ntām ahṛṇīyamānāḥ z 1 z śarade tvā  
hemantāya vasantāya [f168a] grīṣmāya pari dadhmasi | varṣāṇi tubhyaṁ  
syonāna yeṣu vardhatv oṣadhīḥ z 2 z mṛ-[2]tyur īṣe dvīpadām mṛtyur  
īṣa catuṣpadām tasmāt tvā mṛtyor gopayer ud dharāmi sa [3] mā mṛta  
z 3 z saṁviṣṭa na marīṣyasi mā bibheḥ na vāi tatra pra mīyante nyo  
yamty a-[4]dharo ruja z 4 z śavo vāi tatra jīvatu gāur aśvaṣ puruṣaṣ  
paśuḥ yatredaṁ vrahma kri-[5]yate paridhīr jīvanāya kam. z 5 z pari

*tvā pātu susānebhyo bhicarāt suga-[6]ntubhyaḥ | amurpya tvāmṛto tha  
jīvo mā te hāsiṣar asavaś śarīram. z 6 z [7] viśve tvā deva mṛtena  
bibhratv adhivaktṛa paśupatiḥ te stu | anāmayat savitā te kṛno-[8]tv ā  
tvā prāno śata jīvanāya z 7 z ye mṛtyava ekaśataṁ yā nāṣṭrātuḥ-[9]v  
yā muñcantu tasmāt tvā devā agner vāiśvānarād adhīḥ z 8 z iti prathamā-  
[10]nuvākaḥ z z*

At the end of f168a5 Bm has svaya where the ms has suga: probably an error of copying.

Read: śataṁ te 'yutaṁ hāyanān dve yuge trīṇi catvāri santu | indrāgnī viśve devā anu manyantām ahr̥ṇīyamānāḥ z 1 z śarade tvā hemantāya vasantāya grīṣmāya pari dadhmasi | varṣāṇi tubhyaṁ syonāni yeṣu vardhanta oṣadhīḥ z 2 z mṛtyur īśe dvipadām mṛtyur īśe catuṣpadām | tasmāt tvā mṛtyor gopater ud dharāmi sa mā mṛthāḥ z 3 z samviṣṭo na mariṣyasi na mariṣyasi mā bibheḥ | na vāi tatra pra miyante no yanty adharāṁ rajah z 4 z sarvo vāi tatra jīvatu gaur asvaḥ puruṣaḥ paśuḥ | yatredaṁ vrahma kriyate paridhir jīvanāya kam z 5 z pari tvā pātu samānebhyo 'bhicārāt sagantubhyaḥ | amartyo bhavāmṛto 'tha jīvo mā te hāsiṣar asavaś śarīram z 6 z viśve tvā devā amṛtena bibhratv adhivaktā paśupatiḥ te 'stu | anāmayat savitā te kṛnotv ā tvā prāno 'mati jīvanāya z 7 z ye mṛtyava ekaśataṁ yā nāṣṭrā atijīvyāḥ | muñcantu tasmāt tvā devā agner vāiśvānarād adhi z 8 z 5 z anu 1 z

St 7. This seems to have no parallel, and the 28th stanza of Ś does not appear in our version of this hymn. In 7d 'sati might be read.

## 6

## (Ś. 8. 3)

[f168a10] *atha rākṣoghnasūktam. z om rakṣaṇaṁ vājinam ā ji-  
[11]ghanmi mittraṁ prathīṣṭham upa yāmi śarma | śiśāno agniḥ kratu-  
bhis samiddhas sa [12] no diva śa riṣaḥ pātu naktam. z 1 z ayodaṁṣṭram  
arciṣā yātudhānan upa [13] spr̥ṣa jātavedas samiddhaḥ ā jīhvayā mura-  
devān ubhasva kravyādo vṛṣṭvāpi [14] datsvāsam. z 2 z ubhohhayāvinn  
upa dehi daṁṣṭrā hiṁśaś śiśāno varam pa-[15]raṁ ca | utāntarikṣe  
paryāhy agne jambhāis san dhāiḥ api yātudhānām. z 3 z [16] agne  
tvacā yātudhānāya bhindhi hiṁsrāsanir harasā hantya enam praphar-  
vāṇi [17] jātavedaś śraṇīhi kravyāt kraviṣṇur va kinobhy enam. z 4 z  
yajñāir iṣus sanna-[18]vamāno agne vācā śalyam aśanirbhīr dihānaḥ  
tābhīr vidya hr̥daye yātu-[19]dhānām prático bāhū pratibhāndhaty eṣām.  
z 5 z utvedānīm paśyasi jāta-[20]vedas tiṣṭhantam agna uta vā carantam.  
| utāntarikṣe patantraṁ yātudhānām tam a-[f168b] stvā viddhi sarvā  
śiśānaḥ z 6 z utālabdhvā spr̥ṇuhi jātavedotārebhā-[2]nā juṣṭir yātu-*

*dhānām agne pūrvo ni jahi śamsiśānāmārakṣamkās tva-[3]m idamtv enī  
z 7 z iha pra vrūhy atamas so agne yo yātudhāno idam kṛṇoṣi [4] tam  
mārabhasva samidhā yaviṣṭha nṛcakṣasaś cakṣuṣe randhayedam. z 8 z [5]  
tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaṣ pra ṇaya pracetaḥ  
hiṁsro rakṣān-[6]sy aty abhi śośucāno mā tvā dabham yātudhānā nṛcakṣaḥ  
z 9 z nṛcakṣā rakṣaṣ pra-[7]ti paśya vikṣu tasya śrīṇi prati śrūṇihy agrā  
| tasyāgni prṣṭi hirasā śrūṇi-[8]hi tredhā mūlam yātudhānasya vṛścaḥ  
z 10 z*

Read: rakṣoḥaṇam vājinam ā jigharmi mitram prathistham upa yāmi  
śarma | śiśāno agniṣ kratubhis samiddhas sa no divā sa riṣaṣ pātu naktam  
z 1 z ayodaṁstrān arciṣā yātudhānān upa sprśa jātavedas samiddhaḥ |  
ā jihvayā mūradevān rabhasva kravyādo vṛṣṭvāpi dhatsvāsan z 2 z ubho-  
bhayāvinn upa dhehi daṁṣṭrā hiṁsraś śiśāno 'varam param ca | utān-  
tarikṣe pari yāhy agne jambhaīs sam dhehy abhi yātudhānān z 3 z agne  
tvacām yātudhānasya bhindhi hiṁsrāsanir harasā hantv enam | pra  
parvāni jātavedaś śrīṇi kravyāt kraviṣṇur vi cinotv enam z 4 z yajñāir  
iṣṭs samnamamāno agne vācā śalyān āsanibhir dihanāḥ | tābhīr vidhya  
hrdaye yātudhānān prático bāhūn prati bhañdhy eṣām z 5 z utedānīm  
paśyasi jātavedas tiṣṭhantam agna uta vā carantam | utāntarikṣe patan-  
tam yātudhānam tam astvā vidhya śarvā śiśānaḥ z 6 z utālabdhvā sprṇuhi  
jātaveda utārebhānān tjuṣṭir yātudhānān | agne pūrvo ni jahi śośucāna  
āmādaḥ kṣviṁkās tam adantv enīḥ z 7 z iha pra vrūhi yatamas so agne  
yo yātudhāna idam kṛṇoti | tam ā rabhasva samidhā yaviṣṭha nṛcakṣasaś  
cakṣuṣe randhayaītam z 8 z tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam  
vasubhyaṣ pra ṇaya pracetaḥ | hiṁsro rakṣāṁsy abhi śośucāno mā tvā  
dabhan yātudhānā nṛcakṣaḥ z 9 z nṛcakṣā rakṣas prati paśya vikṣu tasya  
trīṇi prati śrīṇihy agrā | tasyāgne prṣṭir harasā śrīṇi tredhā mūlam  
yātudhānasya vṛśca z 10 z 1 z

This and the next two hymns appear as RV. 10. 87, but not with complete correspondence of stanzas. The text suggested here for 7ab is little better than that of Ś. It may be that our text of 9c should be edited to agree with that of RV and Ś which read hiṁsram ° ° ° śośucānam.

## 7

(Ś. 8. 3)

[f168b8] striram yātudhānaṣ prasitam te-[9]tritām yo agne anṛtena  
hanti tam arciṣā sphūrjayam jātavedas samakṣam enam [10] grṇate ni  
vrñdhi z 1 z yad agne abhya mīthunā śaphāco yad vādas ti-[11]ṣṭam  
janayantu rebhā | manyon manasās śathya jāyate yā tayā viddhi hrdaye  
[12] yātudhānām. z 2 z prā rāṣṇiha tapasā yātudhānān parāugne rakṣo

[13] *harasā śrñhi* | *puro rcīṣā sūradevaś chrñhi parā mitapa sosa-*  
 [14] *jata śrñhi* z 3 z *parādya devā vrjinaṁ śrnotu pratyag enaṁ śa-*  
 [15] *pathā yantu sr̥ṣṭāḥ vātrāstenam sarva r̥schantu marma viśvasyeti*  
*praśitam* [16] *yātudhānām* z 4 z *sanād agne mṛdata yātudhānām na tvā*  
*rakṣān pr-*[17] *tanāsi jīhru anu dā sāpūrām kravyādho mā te hetyā*  
*muksa-*[18] *ta dāivyāyāḥ* z 5 z *yaṣ pāuruṣeṇa kraviṣā samañkte yo* [19]  
*aśvyena paśunā yātudhānām* | *yo aghnyāyā bharata kṣīr agne tesām śi-*  
 [20] *rṣāñi harasāpi vṛṣce* z 6 z *saṁvatsarīṇaṁ paya usriyāyā* [f169a]  
*tasyā māśid yātudhāno nṛcakṣāḥ pīyūṣam agne yatamas titr̥ssās tvaṁ*  
*pratyāñcam arciṣā* [2] *vidhi śarman.* z 7 z *viṣaṁ gavām yātudhānāḥ*  
*pivantv ā mṛddhyamntām aditaye durevā-*[3] *ṣ parīṇām devas savitā*  
*dadātu parā bhāgam oṣadhīnām jayantām* z 8 z *tvam no agni* [4] *da-*  
*dharād udaktas tvaṁ paścād uta rakṣā purastāt. padī tye te adharāśvas*  
*thapṛṣṭhā ma-*[5] *ghaśaṁsaṁ śośucato dehantu* z 9 z *paścāt purastād*  
*adharād udaktas kaviḥ kā-*[6] *vyena pari pāhy agne sakhā sakhāyam ajaro*  
*jarimne agne martyān amartyas tvaṁ naḥ* z 10 z

Bm has hāityā in f168b17.

Read: trir yātudhānaṣ prasitim ta etv r̥taṁ yo agne anṛtena hanti |  
 tam arciṣā sphūrjayan jātavedas samakṣam enaṁ gr̥ṇate ni vr̥dhī z 1 z  
 yad agne adya mithunā śapāto yad vācas tr̥ṣṭam janayanta rebhāḥ |  
 manyor manasaś śaravyā jāyate yā tayā vidhya hr̥daye yātudhānān z 2 z  
 parā śrñhi tapasā yātudhānān parāgne rakṣo harasā śrñhi | parārciṣā  
 mūradevañ chrñhi parāsutṛpas śośucataś śrñhi z 3 z parādya devā  
 vrjinaṁ śrñntu pratyag enaṁ śapathā yantu sr̥ṣṭāḥ | vācāstenam śarava  
 r̥schantu marman viśvasyāitu prasitim yātudhānaḥ z 4 z sanād agne  
 mṛpasi yātudhānān na tvā rakṣāñsi pṛtanāsu jahruḥ | anu daha saha-  
 mūrān kravyādo mā te hetyā muksata dāivyāyāḥ z 5 z yaṣ pāuruṣeṇa  
 kraviṣā samañkte yo aśvyena paśunā yātudhānaḥ | yo aghnyāyā bharati  
 kṣīram agne tesām śīrṣāñi harasāpi vṛṣca z 6 z saṁvatsarīṇaṁ paya  
 usriyāyās tasya māśid yātudhāno nṛcakṣāḥ | pīyūṣam agne yatamas  
 titr̥psāt tam pratyāñcam arciṣā vidhya śarman z 7 z viṣaṁ gavām  
 yātudhānāḥ pivantv ā mṛdyantām aditaye durevāḥ | parāṇām devas  
 savitā dadātu parā bhāgam oṣadhīnām jayantām z 8 z tvam no agne  
 adharād udaktas tvaṁ paścād uta rakṣā purastāt | prati tye te ajarāśas  
 tapiṣṭhā aghaśaṁsaṁ śośucato dahantu z 9 z paścāt purastād adharād  
 udaktas kaviḥ kāvyena pari pāhy agne | sakhā sakhāyam ajaro jarimne  
 agne martyān amartyas tvaṁ naḥ z 10 z 2 z

St 5. In pāda a it seems that we should read with Ś and RV mṛpasi;  
 but in b jahruḥ is a possible reading though not as good as jigyuḥ as in  
 the other two.

St 7. It may be that we should read marman at the end of d.

St 8. In pāda b our ā mṛdyantām may be only a graphic error.

[f169a7] *ud agne cakṣuṣ prati dhehi rebhe śaphārujaṁ yena paśyāmi yātudhānām | atharvava jyo-[8]tiṣā dāivyena satyaṁ dhurvaṁtam aditi ny oṣā z 1 z pari tvāgne puram vayaṁ vipraṁ saha-[9]sva dhīmahi | bhiṣagvarṇam divaṁ dive hantāraṁ bhaṅgurāvatām z 2 z vi jyotiṣā [10] vṛhatā bhāty agnir āvir viśvāni kṛṇute mahitvā | prādevir māyās sa-[11]hataye durevās śiśite śṛṅga rakṣase vi rakṣaye z 3 z agne rakṣāṁsi medha-[12]ti śukraśocir amartyaś śuciṣ pāvaka idyaḥ z 4 z agne rakṣā ṇo añhasaṣ prati [13] śmā deva riṣataḥ tapiṣṭhāir ajaro daha z 5 z ete śṛṅge ajare jātavedas ti-[14]gmaśaṁsi vrahmaśaṁsite | tābhyāṁ duhārdasavidāsanta kimīdivaṁ pratyāñcam yā-[15]tudhānām jātavedo nṛcakaṣaḥ z 6 z viṣeṇaṁ bhaṅgurāvataḥ mam indra rakṣaso daha | [16] agne śukreṇa śociṣā tapuragre abhir arcibhiḥ z 7 z praty agne mithunā da-[17]ha yātudhānā kimīdinā | sam tvā śucāmi cagruhy adugdhamvipra manvabhiḥ [18] z 8 z praty agne harasā haraḥ śṛṇīhi viśvata prati | yātudhānasya raksa-[19]so balaṁ vi ruja vīryam. z 9 z sādānveyaṁ pra mṛṇa rakṣa indra yātudhā-[f169b]na kṣīṇāir mūrāiḥ yā tavagne mithunā yātudhānām viśvaṁcāu ruptāu harasā śayatām z [2] z 4 z vṛhaspatin na ity ekā z 1 z 3 z*

In f169b1 Bm has dūrāiḥ, which may be the reading of the ms.

Read: *tad agne cakṣuṣ prati dhehi rebhe śaphārujo yena paśyāsi yātudhānām | atharvavaj jyotiṣā dāivyena satyaṁ dhurvaṁtam acitaṁ ny oṣā z 1 z pari tvāgne puram vayaṁ vipraṁ sahasya dhīmahi | bhiṣagvarṇam dive-dive hantāraṁ bhaṅgurāvatām z 2 z vi jyotiṣā vṛhatā bhāty agnir āvir viśvāni kṛṇute mahitvā | prādevir māyās sahate durevās śiśite śṛṅge rakṣase vinikṣe z 3 z agnī rakṣāṁsi sedhati śukraśocir amartyaḥ | śuciṣ pāvaka idyaḥ z 4 z agne rakṣā ṇo añhasaṣ prati śma deva riṣataḥ | tapiṣṭhāir ajaro daha z 5 z ye te śṛṅge ajare jātavedas tigmahetī vrahmaśaṁsite | tābhyāṁ durhārdam abhidāsantaṁ kimīdināṁ pratyāñcam yātudhānām jātavedo nṛcakaṣaḥ z 6 z viṣeṇa bhaṅgurāvataḥ sam indro rakṣaso daha | agne śukreṇa śociṣā tapuragrābhir arcibhiḥ z 7 z praty agne mithunā daha yātudhānā kimīdinā | sam tvā śiśāmi jagṛhy adabdhāṁ vipra manvabhiḥ z 8 z praty agne harasā haraḥ śṛṇīhi viśvataḥ prati | yātudhānasya rakṣaso balaṁ vi ruja vīryam z 9 z sādānveyaṁ pra mṛṇa rakṣa indra yātudhānām kṣīṇāir mūrāiḥ | yā tavagne mithunā yātudhānā viśvaṁcāu luptāu harasā śayatām z 10 z vṛhaspatir naḥ pari pātu paścād utottarasmād adharād aghayoḥ | indraṣ purastād uta madhyato naḥ sakhā sakhibhyo varīyaḥ kṛṇotu z 11 z 3 z*

St. 3 is RV. 5. 2. 9; st. 4 is RV. 7. 15. 10; st. 5 is RV. 7. 15. 13 and does not appear in Ś; st. 6 appear only in Ś; stt. 8 and 9 are in RV. 10. 87; st. 10 is new; st. 11 appears Ś. 7. 51. 1 etc. and Ppp 15. 11. 1.

## 9

(Ś. 8. 4)

[f169b2] *indrāsomā tapatām rakṣatabjātām ny u-[3]rpayatām vṛṣṇā tamovṛdhah parājñīhasadito ny ohatām hatām nadethām nya śīṣi-[4] tapatṛiṇaḥ z 1 z indrasomā sam aghaśaṇmam abhy agham tāmpur yiyastu carur aghni-[5]vāñ iva | vrahmadviṣe kravyāde ghoracakṣase dveṣo dhattam anavāyam kimīdine [6] z 2 z indrāsomā duṣkṛte vavre antar anārambhane tamasi pra vidhyatām athāṣām [7] nyātaḥ punar ekaś śa nodayām tad vām astu māmema manyumaś chavaḥ z 3 z indra-[8]somā vartayatām divas pary agni taptebhir divo asya marmabhiḥ tapūrvam-dhebbhir a-[9]jarebhir atrīṇo ni parśāna vidhyatām yamja nassvaram z 4 z indrāsomā pra ha-[10]ratām divo vadham saṁ prthivyā aghaśaṇsāya tarhaṇam | ut takṣatām svaryām parvate-[11]bhya ena rakṣo vavṛdhānam ni jarvataḥ z 5 z indrāsomā pari vām bhūtu viśvata i-[12]yam matiṣ kaksyāśveva vājinā | yām vām hotrām pra hiṇomi medhemā vrahmā-[13]ni nṛpativa hībvataḥ z 6 z prati smāretām jayadbhir ebhir atham druho rakṣa-[14]so bhaṅgurāvataḥ indrāsomā duṣkṛte mā śugam bhūd yo mā kadā cid api [15] kā cid u druhūḥ z 7 z yo mā pākena manasā carantam a-[16]tiṣṭhe nīrṛtebhir vacobhiḥ āpa iva kāsīnā samgrbhītā aśaṁn astā-[17]śāna indra vaktā z 8 z ye pākāśaṇsam vi haranta evāi ye vā bhadram pūṣaya-[18]nti svadhābhiḥ ahaye vā tān pradadāti soma ārād arātiṁ nīrṛter upa-[19]sthe z 9 z yo no rasam dipsati pitvo agne etv svānam yo gavām yas tanūnām. [f170a] ripu stena steyakṛ dabhrām etv anu viṣyatām tanvā tanā ca z 10 zz 4 zz*

In f169b5 Bm has dhottam; the circumflex accent mark belonging to abhy agham in the line above has been mistaken for the “o” sign.

Read: indrāsomā tapatām rakṣa ubjatām ny arpayatām vṛṣṇā tamovṛdhah | parā śrñitam acito ny oṣatām hatām nudethām ni śīṣitam atrīṇaḥ z 1 z indrāsomā sam aghaśaṇsam abhy agham tapur yayastu carur agniṇā iva | vrahmadviṣe kravyāde ghoracakṣase dveṣo dhattam anavāyam kimīdine z 2 z indrāsomā duṣkṛto vavre antar anārambhane tamasi pra vidhyatām | athāṣām nātaḥ punar ekaś canodayat tad vām astu sahase manyumac chavaḥ z 3 z indrāsomā vartayatām divas pary agnitaptebhir divo āsmavarmabhiḥ | tapurvadhebbhir ajarebhir atrīṇo ni parśāne vidhyatām yantu nissvaram z 4 z indrāsomā pra haratām divo vadham saṁ prthivyā aghaśaṇsāya tarhaṇam | ut takṣatām svaryām parvatebhyo yena rakṣo vavṛdhānam nijūrvathaḥ z 5 z indrāsomā pari

vām bhūtu viśvata iyaṁ matiṣ kaksyāsveva vājinā | yām vām hotrām  
 pra hiṇomi medhayemā vrahmāni nṛpatīva hinvatam z 6 z prati smare-  
 thām tujayadbhir ebhir hataṁ druho rakṣaso bhaṅgurāvataḥ | indrāsomā  
 duṣkrte mā sugaṁ bhūd yo mā kada cid abhidāsati druhuh z 7 z yo mā  
 pākena manasā carantam abhicaste nirṛtebhir vacobhiḥ | āpa iva kāsīnā  
 samgrbhītā asann astv āsata indra vaktā z 8 z ye pākasaṁsaṁ viharanta  
 evāir ye vā bhadrām dūṣayanti svadhābhiḥ | ahaye vā tām pradadātu soma  
 ā vā dadhātu nirṛter upasthe z 9 z yo no rasaṁ dipsati pitvo agne yo  
 'śvānām yo gavām yas tanūnām | ripu stenas steyakṛd dabhram etv  
 ʃanuviṣyatām tanvā tanā ca z 10 z 4

The hymn Ś. 8. 4 appears also RV. 7. 104.

St 4. RV and Ś have āsmahanmabhiḥ in pāda b, but it does not seem necessary to follow them.

St 7. RV and Ś have evāir in pāda a and it may be that we should follow them instead of retaining the ebhir of the ms.

St 10. RV and Ś have ni ʃa hīyatām in pāda d.

## 10

### (Ś. 8. 4)

[f170a1] *paras so astu ta-*[2]*nvā tanā ca tisraṣ prthivīr adho asya niśvā |*  
*prati śuṣyati yaśo asya devā yo mā di-*[3]*vā dipsati yaś ca naktam. z 1 z*  
*suviññānam cikvituse jānāya saś cāsaś ca paca-*[4]*tī pasprśāte | taylor yat*  
*satyaṁ yatarad ṛjīyas tad it somo ati hantya āsat. z 2 z* [5] *na vā u somo*  
*vrajinām śṛnotu kṣattriyaṁ mithuyā dhārayantām | hanta rikṣaṁ hantya*  
*āsa-*[6]*d vadantam ubhāv indrasya praśitāu śayate z 3 z yadi vāham*  
*anṛtarevo asmi* [7] *sogham vā devān apyūhe agne | kim asmabhyaṁ*  
*jātavedo hṛdanīṣe drāughavāca-*[8]*s the anṛtām sacantām. z 4 z adyā*  
*mudāir yātudhāno asmāi vadv āyus tad a-*[9]*pi pāruṣasya | adhā sa*  
*vīrāir daśabhir vi guyā yo mā sogham yātudhānety āha* [10] *z 5 z yo*  
*māyātum yātudhānety āha yo mā rakṣās śucir asmīty āha indras to* [11]  
*hantu mahatā vadhena viśvasya jantor adhamasvajīṣṭhaḥ z 6 z pra yā*  
*jighātām* [12] *khargalevi niktam apa druhas tanvaṁ gūhamānām |*  
*vavrām anantām ava sā padīṣṭha grā-*[13]*vāno ghnantu rakṣasa upa-*  
*bdāiḥ z 7 z vi jīṣṭhadhvaṁ maruto vikṣv apsita ghānyata* [14] *ta*  
*rakṣasaḥ saṁ baniṣṭanaḥ vayo ye bhūtvā patayanti naktabhir ya vā ripo*  
*dadhire de-*[15]*ve adhvare z 8 z ata ut te patayanti svātava indraṁ*  
*dipsanti dipsavo adābhya* [16] *śīśīte śakraṣ prśanebhyo vadhaṁ nūnam*  
*srjad āsanām yātumadvāḥ z 9 z pra vartaya di-*[17]*vo āsmānam indras*  
*somaśitam maghavān śām śīśādhi | parāgato apāgato dadhā-*[18]*d udakto*  
*abhi jahi rakṣasaṣ parvatena z 10 z*



In the right margin, about opposite line 8, is *bhyā* which apparently is a correction of *adyā*: but over *adyā* and between the lines is *tya*. In the right margin at the end of line 15 the addition of *m* to *adābhya* is indicated; Bm has made the correction.

Read: paras so astu tanvā tanā ca tisraṣ prthivīr adho astu viśvāḥ | prati śuśyatu yaśo asya devā yo mā divā dipsati yaś ca naktam z 1 z suvijñānaṁ cikituṣe janāya sac cāsac ca vacasī pasprśāte | tayor yat satyaṁ yatarad rjīyas tad it somo avati hanty āsat z 2 z na vā u somo vrjinaṁ śrṇoti na kṣatriyaṁ mithuyā dhārayantam | hanti rakṣo hanty āsad vadantam ubhāv indrasya prasitāu śayāte z 3 z yadi vāham anṛtadevo asmi moghaṁ vā devāṇ apyūhe agne | kim asmaḥbhyāṁ jātavedo hr̥ṇiṣe droghavācas te anṛtaṁ sacantām z 4 z adyā murīya yadi yatudhāno asmi yadi vāyus tatapa pūruṣasya | adhā sa vīrāir daśabhir vi yūyā yo mā moghaṁ yātudhānety āha z 5 z yo māyātum yātudhānety āha yo mā rakṣās śucir asmīty āha | indras taṁ hantu mahatā vadhena viśvasya jantor adhamas padīṣṭa z 6 z pra yā jigāti khargaleva naktam apa durhus tanvaṁ gūhamānā | vavrāṇ anantāṇ ava sā padīṣṭa grāvāno ghnantu rakṣasa upadbāiḥ z 7 z vi tiṣṭhadhvaṁ maruto vikṣv īpsata gr̥bhāyata rakṣasaḥ saṁ pinaṣṭana | vayo ye bhūtvā patayanti naktabhir ye vā ripo dadhire deve adhvare z 8 z eta u tye patayanti śvayātava indraṁ dipsanti dipsavo adābhyam | śiśīte śakraṣ piśunebhyo vadhaṁ nūnaṁ srjad āsaniṁ yātumadbhyaḥ z 9 z pra vartaya divo āsmānam indra somaśitaṁ maghavan saṁ śiśādhi | prākto apākto adharād udakto abhi jahi rakṣasaṣ parvatena z 10 z 5 z

## 11

## (Ś. 8.4)

[f170a18] *indro yābhūnām abhavat parāśa*-[19]*ro havirmatinām abhy āyavāsataṁ abhīta śakraṣ paraśur yathā vanam pātveva bhīm*-[20]*daṁ srjetu rakṣasaḥ z 1 z ulūkayātum śulūkayātum jahi śvayātim u*-[21]*ta kokayātum | suparṇayātim uta grddhrayātum dṛśeva pra mṛṇa rakṣa indraṁ z 2 z* [f170b] *mā no rakṣo abhi naḍ yātumāvad apośchataṁ mithunā yā kimīdinām prthivī naḥ pā*-[2]*rthivān pātva anhaso ntarikṣāṁ divyāt pātva asmān. z 3 z indra jahi pumāṇso* [3] *yātudhānam ata striyaṁ mithunā śāsadānām vyagrīvāso mūradevā rujaṁta* [4] *sā te dṛśaṁ sūryam uścarantaṁ z 4 z prati cakṣva vi cakṣvendras ca soma jāgratu rakṣo*-[5]*bhyo vadham asyacam āsanam yātumadbhyaḥ z 5 z iti ṣoḍa-śakāṇḍe dvitīyo nuvā*-[6]*kaḥ z z*

Read: indro yātūnām abhavat parāśaro havirmathīnām abhy āvivāsatām | abhīd u śakraṣ paraśur yathā vanam pātveva bhīndan sata eti

rakṣasaḥ z 1 z ulūkayātum śuśulūkayātum jahi śvayātum uta kokayātum |  
 suparnayātum uta gr̥dhrayātum dṛṣadeva pra mṛṇa rakṣa indra z 2 z mā  
 no rakṣo abhi naḍ yātumāvad apocchatām mithunā yā kimīdinām |  
 pr̥thivī naḥ pāṛthivāt pātṽ anhaso 'ntarikṣam divyāt pātṽ asmān z 3 z  
 indra jahi pumānsam yātudhānam uta striyam mithuyā śāśadānām |  
 vigrivāso mūradevā rudanta mā te dṛśan sūryam uccarantam z 4 z prati  
 cakṣva vi cakṣvendras ca soma jāgr̥tam | rakṣobhyo vadham asyatam  
 aśaniṁ yātumadbhyaḥ z 5 z 6 z iti śoḍaśakāṇḍe dvitīyo 'nuvākaḥ zz

St 5. In pāda b the ms suggests the possibility of jāgratū, but the next pāda induced me to read with RV and Ś.

## 12

(Ś. 8. 7)

[f170b6] yā babhravo yā ca śukrā rohiṇī uk pr̥ṣṇayaḥ asiknīḥ kṛṣṇā  
 oṣa-[7]dhis sarvā ośchāvadāmāsi z 1 z trāyantām imām puruṣam yakṣmād  
 devahitā-[8]d edhi | yāsā dyāuḥ pitā pr̥thivī mātā samudro mūlām  
 vīrudhām babhūva | [9] z 2 z āpo gram divyā oṣadhayas tās te yakṣmam  
 enasyam aṅgād aṅgād anīnaśam | pra-[10]staraṇatī stambhinīr ekaśṛṅgaḥ  
 pradhanvatīr oṣadhīr ā vadāmi z 3 z aṁśuma-[11]tīḥ kāṇḍinīr yā viśākhā  
 hvaśyāmi te vīrudho vāiśvadevīḥ ugrāḥ puru-[12]ṣajīvinīr yad vas sahaḥ  
 sahamānā vīryam yaś ca vo balam z 4 z tenemam a-[13]smād yakṣmāt  
 puruṣam muñcatv oṣadhī z 5 z jīvalām naghāriṣām jīvantīm u-[14]ta |  
 arundhatīm unnayantīm puṣpām madhumatīm huve z 6 z ya ihā yanti  
 [15] pracetaso medinīr vacaso mama | athāimām pārayāmāsi puruṣam  
 duritād a-[16]dhi | 7 agner ghāso apām garbho yā rohanti punannavaḥ  
 dhruvas sahasradhāmnī-[17]r bheṣajāis santv āmr̥tāḥ z 8 z athakolvā  
 udakātmanam oṣadhayaḥ varṣanta [18] duritam tīkṣṇaśṛṅgya urmuñ-  
 cantīr viruṇā ugrā yā vidūṣaṇī z 9 z ratho ba-[19]lāsanāśinīḥ rakṣonā-  
 sanīḥ kṛtyādūṣaṇīś ca yaḥ | tā ihā yantu aṣadhīḥ [20] z 10 z 1 z

Read: yā babhravo yās ca śukrā rohiṇīr uta pr̥ṣṇayaḥ | asiknīḥ kṛṣṇā  
 oṣadhis sarvā acchāvadāmāsi z 1 z trāyantām imām puruṣam yakṣmād  
 devahitād adhi | yāsām dyāuḥ pitā pr̥thivī mātā samudro mūlām  
 vīrudhām babhūva z 2 z āpo 'gram divyā oṣadhayas tās te yakṣmam  
 enasyam aṅgād-aṅgād anīnaśan | prastṛṇatī stambinīr ekaśṛṅgaḥ pradhan-  
 vatīr oṣadhīr ā vadāmi z 3 z aṁsumatīḥ kāṇḍinīr yā viśākhā hvayāmi te  
 vīrudho vāiśvadevīḥ | ugrāḥ puruṣajīvanīḥ z 4 z yad vas sahamānā vīryam  
 yac ca vo balam | tenemam asmād yakṣmāt puruṣam muñcantv oṣadhīḥ  
 z 5 z jīvalām naghāriṣām jīvantīm uta \* \* \* | arundhatīm unna-  
 yantīm puṣpām madhumatīm huve z 6 z ihā yantu pracetaso medinīr  
 vacaso mama | yathemām pārayāmāsi puruṣam duritād adhi z 7 z agner

ghāso apām garbho yā rohanti punarnavāḥ | dhruvas sahasradhāmnīr  
bheṣajīś santv āmr̥tāḥ z 8 z avakolbā udakātmāna oṣadhayaḥ | vyṛsantu  
duritaṁ tikṣṇaśṛṅgyaḥ z 9 z unmuñcantīr vivaruṇā ugrā yā viṣadūṣanīḥ |  
atho balāsanāśanī rakṣonāśanīḥ kṛtyādūṣanīś ca yās tā ihā yantv oṣadhīḥ  
z 10 z 1 z

St 3. In pāda e pradhanvatīr may not seem an acceptable form;  
pratanvatīr as in Ś is certainly better.

St 6. In pāda b where I have indicated a lacuna Ś has oṣadhīm aham,  
and at 2. 6b in this book Ppp has the same.

## 13

(Ś. 8. 7)

[f170b20] śivas te santv oṣadhīr apakrīyatāḥ sahīyasīr vīrudho yā  
[21] abhiṣṭutāḥ | apā sarasvatī jyēsthā trāyantām asmākaṁ gām āsvām  
puruṣaṁ [f171a] paśuṁ z 1 z madhuman mūlaṁ madhumad agdham  
āsām madhuman madhyaṁ vīradhām balena madhumat pa-[2]rṇam  
madhumat puṣpaṁ āsām madhoḥ sambhūtā amṛtasya bhakṣo ghṛtamad  
druhrate gopurogavaṁ [3] z 2 z yāvatiś ketīś cemāś prthivyām adhy  
oṣadhīḥ tā nas sahasraparṇyo mṛtyon muñcam-[4]tv aṇhasaḥ z 3 z  
vyāghror maṇir vīrudhā trāyamāno bhiśastipāt. | amīvās sa-[5]rvā  
rakṣāṅsy apa hantv adhi dūram asmāt. z 4 z sinhasyeva stanidor oṣa-  
dhīnām agne-[6]r iva vr̥jantv avṛtābhyāḥ gavām yakṣmaṣ puruṣānām  
vīrudbhiḥ janabhyo nāmvyā yati [7] srotyā z 5 z mamudānā oṣadhayo  
agne vāiśvānarād adhi | bhūmyos sām̐tanva-[8]tīr atho yāsām rājā  
vanaspatīḥ z 6 z yās cāhaṁ veda vīrudho yās ca paśyā-[9]mī cakṣuṣā |  
ajñātā jānīmasi yāsi vidmami sambhṛtam. | sarvās samagrā o-[10]ṣadhī  
tvodhamtu vacaso mama z 7 z yā rohaty āṅgirasīś parvateṣu samīṣu ca |  
[11] vīrudho viśvabheṣajī tā no mayasvatīś śivā | oṣadhīs santu śaṁ hr̥de  
z 8 z [12] āsvattho bharbho vīrudham somo rājāmṛtaṁ haviḥ vṛiher  
yavasya bheṣajo divas putrā-[13]v amartyūm z 9 z ujīdhraya stanayaty  
abhikrandanty oṣadhīḥ yadā vaś pr̥ṣṇimāta-[14]raṣ parjanya retasāvati  
z 10 z

In the top margin of f171a is "gra" correcting agdham. In the right  
margin of the same page opposite lines 13 and 14 are characters which  
seem to be saṁ and yāmami but they do not seem to offer any help in  
this hymn: reference is to line 14.

Read: śivās te santv oṣadhīr apakrītāḥ sahīyasīr vīrudho yā abhiṣṭutāḥ  
| apām sarasvatī jyēsthā trāyantām asmākaṁ gām āsvām puruṣaṁ paśuṁ  
z 1 z madhuman mūlaṁ madhumad agram āsām madhuman madhyaṁ  
vīrudhām balena | madhumat parṇam madhumat puṣpaṁ āsām madhoḥ

sambhūtā amṛtasya bhakṣo ghr̥tamad duhrate gopurogavam z 2 z yāvatīṣ  
 kīyatīṣ cemāṣ pṛthivyām adhy oṣadhīḥ | tā nas sahasraparṇyo mṛtyor  
 muñcantv añhasaḥ z 3 z vyāghro mañir vīrudhām trāyamāṇo bhiśastipāḥ  
 | amīvās sarvā rakṣāṁsy apa hantv adhi dūram asmat z 4 z sinhasyeva  
 stanathor oṣadhīnām agner iva vijanty ābhṛtābhyaḥ | gavām yakṣmaṣ  
 puruṣāṇām vīrudbhīr †janabhyo nāvya etu srotyāḥ z 5 z mumucānā oṣa-  
 dhayo agner vāiśvānarād adhi | bhūmyām samtanvatīr ita yāsām rājā  
 vanaspatiḥ z 6 z yās cāham veda vīrudho yās ca paśyāmi cakṣuṣā |  
 ajñātā jānīmaṣ ca yā yāsu vidma ca sambhṛtam | sarvās samagrā oṣadhīr  
 bodhantu vacaso mama z 7 z yā rohanty āṅgirasīṣ parvateṣu sameṣu ca |  
 vīrudho viśvabheṣajīṣ tā naṣ payasvatīṣ śivā oṣadhīṣ santu śām hṛde z 8 z  
 aśvattho darbho vīrudhām somo rājāmṛtam haviḥ | vṛhir yavaṣ ca  
 bheṣajāu divas putrāv amartyāu z 9 z uj jihīdhve stanayaty abhikrandaty  
 oṣadhīḥ | yadā vaṣ pṛśnimātaraṣ parjanyaṇo retasāvati z 10 z 2 z

St 1. Our pādas a and c are not in Ś; with a compare Ś. 8. 2. 15a.

St 2. In pāda d Ś has sam̐bhaktā and in e has ghr̥tam annam  
 duhratām; ghr̥tam annam is a better reading.

St 5. In Ś pāda a ends sam̐ vijante; oṣadhīnām seems possible: at  
 the beginning of d Ś has atinutto out of which the Ppp reading could  
 have been corrupted.

St 7. Pādas ef are 19ab in Ś; pādas cd of Ś st. 19 are omitted here  
 but do appear above as 12. 7cd in this book.

St 8. Pāda c has no parallel.

## 14

## (Ś. 8. 7)

[f171a14] tasyāmṛtasyemaṁ balaṁ puruṣaṁ phalayā-[15]masi | atho  
 kṛṇomi bheṣajam̐ yathāśaṣ chatāyānā z 1 z arāho veda [16] vīrudham̐  
 nakṛulo veda bheṣajīt. | gandharvās sarpā yā vidus tā ihā yaṁtv oṣa-  
 [17]dhīḥ z 2 z yā suparṇāṅgirasir divyā yā vaghaṭo viduḥ vayāṁsi hañ-  
 [18]sā yā vidu yās ca sarve patantrīṇaḥ mṛgā yā vanīr oṣadhīṣ tāmām  
 a-[19]vame huve z 3 z yāvatīnām oṣadhīnām gāvaṣ pṛśnanty agnayoh̐  
 yāva-[20]tīnām ajāvayaḥ tāvatī viśvabheṣajīr ā bharāmi tvām̐ iti z 4 z  
 [f171b] yāvatīṣu manuṣyā bheṣajam̐ bhiṣajo viduḥ tāvatīṣ tubhyam̐  
 ātrbhāṣ carma yaśchantv oṣa-[2]dhīḥ z 5 z puspavatīṣ prasumatāṣ phalīnīr  
 aphaḷā uta | sam̐ mātaraiva duhrām̐ a-[3]s\*ā ariṣṭatātaye z 6 z u tvā-  
 hāriṣaṁ pañcaśalād u tvā daśaśalād uta | u-[4]tvā yamasya padbīśād  
 oṣadhībhir̐ apīparam̐. z 7 z 3 z

At the beginning of f171b3 the birch-bark is slightly broken: Bm  
 has ssā.

Read: tasyāmṛtasyemaṁ balaṁ puruṣaṁ phalayāmasi | atho kṛṇomi

bheṣajam yathāsac chatahāyanaḥ z 1 z varāho veda vīrudham nakulo veda  
bheṣajim | gandharvās sarpā yā vidus tā ihā yantv oṣadhīḥ z 2 z yāḥ  
suparnā āṅgirasīr divyā yā vaghaṭo viduḥ | vayāṅsi haṅsā yā vidur yās ca  
sarve patatrināḥ | mrgā yā vidur oṣadhīs tā asmā avase huve z 3 z yāva-  
tinām oṣadhīnām gāvaḥ prāśnanty aghnyā yāvatīnām ajāvayaḥ | tāvatīr  
viśvabheṣajīr ā bharāmi tvām abhi z 4 z yāvatīṣu manuṣyā bheṣajam bhi-  
sajo viduḥ | tāvatīs tubhyam ābhṛtās śarma yacchantv oṣadhīḥ z 5 z puṣpa-  
vatīḥ prasūmatīḥ phalinīr aphalā uta | saṁmātara iva duhrām asmā  
ariṣṭatātaye z 6 z ut tvāhārṣam pañcaśalād ut tvā daśaśalād uta | ut tvā  
yamasya paḍbīśād oṣadhībhir apīparam z 7 z 3 z

St. 1. In pāda b Ś has pāyayāmasi.

St 2. For pāda d Ś has what is given as 3f here and 24f in Ś; it is  
our 12.10d above.

St 7. Pāda d has no parallel.

## 15

(Ś. 10. 4)

[f171b4] indrasya prathamo ra-[5]thamo ratho devānām aparo ratho  
varuṇasya ṛtīya yik. ahīnām upamā ra-[6]thas sthānum ārarathā riṣat.  
z 1 z darbhaś śocis tarūṇakam aśvasya vāraḥ puru-[7]ṣasya vāraḥ rathasya  
bandhurv ahīnāsarasam viṣam vār id ugram z 2 z udaṅghako jyo-  
[8]rmaṇya punar avravīt. z utplutam iva dāv ahīnām arasam viṣam vār  
id ugram. z 3 z [9] ava śyetu parā jahi pūrveṇa cāpareṇa ca | utatplutam  
iva dāv ahīnām arasam [10] viṣam vār id ugram z 4 z pāidvo hanti  
kvaśarṣṇilam pāidvac cittram udāsitam pāi-[11]pāidvo rathavrikhā śiras  
sa pivot prajākrum z 5 z pāidva pehi prathamo na tvā vāya-[12]m emasi |  
ahim syacāt patho vayam asmād vayam emasi z 6 z idam pāidva [13]  
ajāyata idam asya parāyaṇam | imāty arvaraḥ parāhyagnayo vājīnīva-  
[14]taḥ z 7 z saṁyatatam na vi śataratatā vāyātām nas sam yasat. | asmin  
kṣetre dvā-[15]v ahī strī ca pumāsas thā ubhāv arasā z 8 z arasāsam  
yāhavo ye ntī [16] ye ca dūrake ghanena hanvi vṛścikam aham daṇḍenā-  
gataḥ z 9 z aghāsa-[17]yyedam bheṣajam ubhavo vṛścikasya ca indro  
māhyam aghāyantam aham pāidvo aru-[18]ndhayat. z 10 z

Read: indrasya prathamo ratho devānām aparo ratho varuṇasya ṛtīya  
it | ahīnām upamā rathas sthānum ārad athā riṣat z 1 z darbhaś śocis  
tarūṇakam aśvasya vāraḥ puruṣasya vāraḥ | rathasya bandhuraḥ ahīnām  
arasam viṣam vār id ugram z 2 z udaṅghako nimajyonmajya punar  
avravīt | udaplutam iva d r v ahīnām arasam viṣam vār id ugram z 3 z  
ava śveta padā jahi pūrveṇa cāpareṇa ca | udaplutam iva dāv ahīnām  
arasam viṣam vār id ugram z 4 z pāidvo hanti kvaśarṣṇilam pāidvas  
śvitram utāsitam | pāidvo rathavyās śiras sam bibheda prdākvāḥ z 5 z

pāidva prehi prathamō 'nu tvā vayam emasi | ahīn vy asyatāt patho-yena smā vayam emasi z 6 z idaṁ pāidvo ajāyatedam asya parāyaṇam | imāny arvataṣ padāhighnyo vājiniṇvataṣ z 7 z saṁyatam na vi ṣṭarad vyāttaṁ na saṁ yamat | asmin kṣetre dvāv ahī strī ca pumāns ca tā ubhāv arasā z 8 z arasāsa ihāhayo ye 'nti ye ca dūrake | ghanena hanmi vṛścikam ahīm daṇḍenāgatam z 9 z aghāśvasyedam bheṣajam ubhayor vṛścikasya ca | indro me 'him aghāyantam ahīm pāidvo arandhayat z 10 z 4 z

St 1. In pāda d Ś has athārṣat, from which the Ppp reading might easily have been corrupted.

St 2. The material of this and the next two stanzas varies in arrangement in Ś and Ppp.

St 3. In pāda a I have retained udaṅghako as a possible variant; it is no worse than the reading of Ś but may be a corruption of it.

St 6. The form of pāda d given above is that of Ś, but the ms gives a little warrant for reading 'va yaṁ smā vayam emasi.

## 16

## (Ś. 10.4)

[f171b18] pāidvasya matsahe vayam sthiraś ca sthiradhāmnāḥ ime paścāt pra-[19]dākavaṣ pradīcyutāsate z 1 z naṣṭāso naṣṭāhaviṣā hatā indreṇa [20] vajriṇā | jaghānendro jaghanimā vayam. z 2 z hatās tiraścīrāja-[21]yo nivīṣṭāsaṣ prdākavaḥ dravyaṁ kanikradaṁ cittraṁ darbheṣv asitaṁ jahi z [22] z 3 z z om kairātikā kumārikā sakhā khanatu bheṣajam. [f172a] hiraṇyebhir abhid girinām upa sāthiṣu z 4 z ayam agamn ivā bhiṣak pṛṣṇi-[2]hāparājitaḥ z 5 z sa vāi svajasya jambhanam ubhayor vṛścikasya ca | indro me [3] hin ajambhayaṁ mittraś ca varuṇaś ca vātāparjanyaḥ z 6 z pāidvo me hi-[4]n ajambhayaṁ pradākūṁś ca pradākavaḥ hatās thiraścīrājīn kuśinnīlāṁ naśo-naśim. [5] z 7 z indra jaghāna prathamam janitāram ahe tava teṣām vas tṛhyamāṇā-[6]nām kasyatyēṣām asad ruṣā z 8 z saṁ hi śīrṣaṇy agrabhamśauṇjjaṣṭhiva karvaram | sindho-[7]r madhyaṁ paredya vy anijam ahe viṣam z 9 z ahinām sarveṣām viraṁ parā vahanu sindhavaḥ [8] hatās tiraścīrājayo nivīṣṭāsaṣ pradākavaḥ z 10 z 5 z

In f172a7 Bm has aher; it looks as if the writer of the birch-bark ms intended to write the same but the stroke for "r" is lacking.

Read: pāidvasya manmahe vayam sthiraśya sthiradhāmnāḥ | ime paścāt prdākavaṣ pradīdhyata āsate z 1 z naṣṭāsavo naṣṭaviṣā hatā indreṇa vajriṇā | jaghānendro jaghnimā vayam z 2 z hatās tiraścīrājayo nivīṣṭāsaṣ prdākavaḥ | dravyaṁ kanikradaṁ svitraṁ darbheṣv asitaṁ jahi z 3 z kairātikā kumārikā sakhā khanatu bheṣajam | hiraṇyayibhir

abhribhir girīṇām upa sānuṣu z 4 z āyam agan yuvā bhiṣak pr̥snihāpa-  
rājitaḥ | sa vāi svajasya jambhana ubhayor vṛścikasya ca z 5 z indro me  
hīn ajambhayan mitras ca varuṇas ca | vātāparjanyaobhā z 6 z pāidvo me  
hīn ajambhayat pr̥dākūṇs ca pr̥dākvaḥ | hatās tiraścīrājīn kasarṇilān  
daśonasīn z 7 z indra jaghāna prathamam janitāram ahe tava | teṣām  
vas tṛhyamāṇānām kas svit teṣām asad rasaḥ z 8 z sam hi śīrṣāny  
agrabham pāuñjiṣṭha iva karvaram | sindhor madhyam paretya vy anijam  
aher viṣam z 9 z ahīnām sarveṣām viṣam parā vahantu sindhavaḥ | hatās  
tiraścīrājayo nivīṣṭāsas pr̥dākavaḥ z 10 z 5 z

St 3. In pāda b nivīṣṭāsas, which is given also in 10d, may be accepted, but the meaning is not as good as that of Ś nipīṣṭāsas. In c if dravyam in the sense of "tree-snake" is not acceptable we should read as in Ś, darviṁ kanikratam.

St 8. In pāda c vas makes a rather violent inconcinnity but seems possible.

## 17

## (Ś. 10. 4)

[f172a8] oṣadhi-[9]nām aham vṛṇa ūrvarīr iva | sādhlayā | nayāmy  
arvatīr ivā | ahe nir āitu te viṣam [10] z 1 z yad agnāu sūrye viṣam  
pr̥thivyām uṣadhīṣu yat. | kām̐dāviṣam kanikra-[11]dam nir āitv etu te  
vahi z 2 z aṅgād aṅgāt pra cyāvaya hr̥dayo pari varjaya | [12] adhā  
viṣasya yat tejo avācīnam dad etu te z 3 z agne trāyasva vipa-[13]dam  
nayemaṁ punar dhehi jīvase jātavedaḥ | mā te heḍāṇsi duritāvagarma  
ahi-[14]r vadhīd dviṣataḥ poruṣam naḥ ye agniḥ oṣadhi ahīnām ye  
abhrajā vidyutā [15] babhūvuh | tāsām jātāni bahudhā bahūni tebhyas  
sarvebhyo namasā vidhema z 5 z [16] tāudī nāmāsi kanyā ghṛtāci nāma  
vāsi | adhaspadena te pador ā dade [17] viśvadūṣaṇam z 6 z āre bhūd  
viṣam aro viṣe viṣam aprayāg api | agnir he-[18]n ni dadhād viṣam  
somo anṛṇāiḥ dviṣam ahīr amṛtaḥ z 7 z

In the right margin opposite line 9 is ri, probably correcting arvatīr iva to arvatīr.

In line 14 Bm has pāuruṣam.

Read: oṣadhīnām aham viṣam vṛṇa ūrvarīr iva sādhluyā | nayāmy  
arvatīr ivāhe nir āitu te viṣam z 1 z yad agnāu sūrye viṣam pr̥thivyām  
oṣadhīṣu yat | kām̐dāviṣam kanaknakam nir āitv āitu te ahe z 2 z aṅgād-  
aṅgāt pra cyāvaya hr̥dayam pari varjaya | adhā viṣasya yat tejo avācīnam  
tad etu te z 3 z agne trāyasva dvipadam nayemaṁ punar dhehi jīvase  
jātavedaḥ | mā te heḍāṇsi duritāva ganmāhir vadhīd dviṣataḥ puruṣam  
naḥ z 4 z ye agniḥ oṣadhiḥ ahīnām ye abhrajā vidyuta ābabhūvuh |  
teṣām jātāni bahudhā bahūni tebhyas sarvebhyo namasā vidhema z 5 z

tāudī nāmāsi kanyā ghṛtācī nāma vā asi | adhaspadena te pador ā dade  
viṣadūṣaṇam z 6 z āre 'bhūd viṣam arāud viṣe viṣam aprāg api | agnir  
aher nir adhād viṣam somo nir aṇayīd viṣam ahir amṛta z 7 z 6 z  
anuvāka 3 z

St 4. There is no parallel for this stanza.

St 7. Ś has six pādas the last two of which read danṣṭāram anv agād  
viṣam ahir amṛta.

## 18

(Ś. 8. 9)

[f172a18] kutas tāu jātāu [19] katamas so ardhaḥ kasmāl lokāt  
katarasyāṣ prthivyāḥ vatso virājas sali-[20]lād ud itām dat tvā prścāmi  
katarena dṛṣtvā yo krandayat sa-[21]lilam māhitvā yoni kṛtvā tyabhijam  
śayānam | vatsaṣ kāmadhugo virā-[f172b]jo ḍahā cakre tanvāṣ parāceḥ  
yāni catvāri vṛhanti yeṣām caturthīnaktu vācam vrā-[2]hmenatu vidyāt  
tapasā vipaścid yasminn ekam z 3 z vṛhataṣ pari sāmāni ṣaṣṭhaḥ [3]  
pañcā nirmitāḥ vṛhad vṛhatyā nirmitaṁ kuto tu vṛhatī mitaḥ z 4 z vṛhatī  
[4] pari mātrāyā mātur mātrādhi nirmitā | māyā hi jajñe māyāyā māyā-  
[5]yā mātali pari z 5 z vāiśvānarasya prathamopari dyāur yāvad rodasī ra-  
[6]pabādhe hy agne | tataḥ ṣaṣṭhād āmico yamtu stomā ud ito yamty abhi  
ṣaṣṭham ahnaḥ | [7] z 6 z ṣaṇ ta prścāmi ṛṣayaṣ kaśyapedam tvaṁ  
yuktam yokṣam yogyaṁ ca virāja-[9]m āhur vahmaṇaṣ pitram ton no vi  
dhehi rutaṁdā siṣibhyaḥ z 7 yām pracyutām a-[10]nu yajñas pracyuvanty  
ūbhitiṣṭhamānā | tasyā vraje prasave kṣasejati sā [11] virāt. ṛṣayaṣ  
param vyoman. z 8 z sa prāṇātu prāṇa prāṇati-[12]nām virāt surāt  
tam abhy etu paścāt. z viśvam vibhīśantim adhirūpām virā-[13]jam  
paśyanti tena tve paśyantenām. z 9 z ko virājo mithunatvaṁ praveda ka  
[14] ṛtūm kāu kalpam asyā | kim āna ko syā bahudhā vidugdhām ko syā  
dhāmā-[15]ni katidhā vy āgniḥ z 10 z

The punctuation mark z is atop the 7 in the ms.

Read: kutas tāu jātāu katamas so ardhaḥ kasmāl lokāt katarasyāṣ  
prthivyāḥ | vatsāu virājas salilād udāitām tāu tvā prścāmi katarena  
dṛṣṭā z 1 z yo 'krandayat salilam mahitvā yonim kṛtvā tribhujam  
śayānam | vatsaṣ kāmadhugo virājas sa guhā cakre tanvaṣ parācāḥ z 2 z  
yāni catvāri vṛhanti yeṣām caturtham viyunakti vācam | vrahmāinad  
vidyāt tapasā vipaścid yasminn ekam yujyate yasminn ekam z 3 z vṛhataṣ  
pari sāmāni ṣaṣṭhāt pañcādhi nirmitā | vṛhad vṛhatyā nirmitaṁ kuto  
'dhi vṛhatī mitā z 4 z vṛhatī pari mātrāyā mātur mātrādhi nirmitā |  
māyā hi jajñe māyāyā māyāyā mātali pari z 5 z vāiśvānarasya prati-  
mopari dyāur yāvad rodasī vibabādhe agniḥ | tataḥ ṣaṣṭhād āmuto yanti  
stomā ud ito yanty abhi ṣaṣṭham ahnaḥ z 6 z ṣaṭ tvā prścāma ṛṣayaṣ



kaśyapedaṁ tvaṁ yuktaṁ yuyukṣe yogaṁ ca | virājam āhur vrahmaṇaṣ  
pitaraṁ tām no vi dhehy ṛtuthā sakhibhyaḥ z 7 z yāṁ pracyutām anu  
yajjāṣ pracyuvanta upatiṣṭhanta upatiṣṭhamānām | tasyā vraje prasave  
yakṣaṁ ejati sā virāḍ ṛṣayaḥ parame vyoman z 8 z sāprāṇāiti prāṇena  
prāṇatīnām virāḍ svarājam abhy eti paścāt | viśvaṁ viśantīm abhirūpāṁ  
virājam paśyanti tve na tve paśyanty enām z 9 z ko virājo mithunatvaṁ  
pra veda ka ṛtūn ka u kalpam asyāḥ | kramān ko 'syābahudhā vidugdhān  
ko asyā dhāmāni katidhā vyuṣṭiḥ z 10 z 1 z

St 9. Ś has mṛsantīm in c, and Ppp may have only a corruption.

## 19

(Ś. 8. 9)

[f172b14] *iyam eva sā yā prathamā vyośchat sā*-[15] *psv antaś carati praviṣṭā | vadhūr jigāya navagaj jānitri mahātā* [16] *asyā mahimānām hantaḥ z 1 z śchandaṣpakṣe ṣusāham pepiśāne sa*-[17] *māni yonim anu sañcarete | sūryapatnī sañcarati prajānati ketu*-[18] *matī ajare bhūriretasā z 2 z ṛtasya panthām anu tisra mā*-[19] *hus trayo gharmā anu reta āguṣ prajām ekā jatyaty ūrjam ekā rā*-[20] *ṣṭram ekā rakṣatūṁ devayūnām z 3 z agniṣṭoma dhuryādhuryādhuryāsīd ya*-[f173a] *jñasya pakṣām ṛṣayaḥ kalpayantaḥ gāyatrīm triṣṭubham jagatīm anuṣṭubham vṛha*-[2] *darkir yajamānāya svar ābharantā z 4 z pañca ṣṭir anu pañca dohā* [3] *gā pañcanāmni ṛtavo nu pañca pañca diśaḥ pañcadaśena ktyaptās tā ekamū*-[4] *rdhnīr abhi loka etā z 5 z ṣaḍ jātā bhūtā prathamajantasya ṣaḍ u ssāmā*-[5] *ni ṣaḍaṁ vahanti | ṣaḍ yogaṁ śirm ana sāmā ṣaḍ āhur dyāvāprthivī ṣa*-[6] *d ūrvī z 6 z oṁ ṣaḍ āhuś śītām ṣaṇ māsā uṣṇāmṛtaṁ no vrūta yatamo ca* [7] *riktas sapta suparnāḥ kavayo niṣedu sapta śchandāṁsy anu sapta dikṣā z 7 z sapta ho*-[8] *mās samidho na sapta vadhūn sapta ṛtavo nu sapta | sapta jyāyān puruhūtagāyam* [9] *sapta hotā ṛtuda yajanti tās sapta grddhrā iti yas suśravāham z aṣṭau dhā*-[10] *māni prathamajantasyāṣṭendra ṛtvijo dāivyā yāi z aṣṭayonir ajatar aṣṭa*-[11] *putrā aṣṭamīm rātrim api havyam eti z 9 z ittham śreyo manya mānēttam ā*-[12] *gam yusmākaṁ sakhye aham asmi sevā | samānajanmā kratur astu naś śivas sa* [13] *naḥ arvās saṁ carati prajānan. z 10 z*

In f172b20 Bm had rakṣatūṁ but the ṁ has been erased; in the same line it writes the syllables dhuryā only twice.

Read: *iyam eva sā yā prathamā vyūcchat sāpsv antaś carati praviṣṭā | vadhūr jigāya navagaj janitri mahānto asyāṁ mahimāno antaḥ z 1 z chandaṣpakṣe uśasā pepiśāne samāne yonim anu sañcarete | sūryapatnī sañcaranti prajānati ketumatī ajare bhūriretasā z 2 z ṛtasya panthām anu tisra āguṣ trayo gharmā anu reta āguḥ | prajām ekā jinvaty ūrjam*

ekā rāṣṭram ekā rakṣati devayūnām z 3 z agniṣomāv adadhād yā turīyāsīd  
 yajñasya pakṣāv ṛṣayaḥ kalpayantaḥ | gāyatrīm triṣṭubhaṁ jagatīm anu-  
 ṣṭubhaṁ vrhadarkīr yajamānāya svar ābharantaḥ z 4 z pañca vyuṣṭīr anu  
 pañca dohā gām pañcanāmnīm ṛtavo 'nu pañca | pañca diśaḥ pañcadaśena  
 klptās tā ekamūrdhnīr abhi lokam ekam z 5 z ṣaḍ jātā bhūtā prathamajā  
 ṛtasya ṣaḍ u sāmāni ṣaḍahaṁ vahanti | ṣaḍyogaṁ śīram anu sāma-sāma  
 ṣaḍ āhur dyāvapṛthivīḥ ṣaḍ ūrvīḥ z 6 z ṣaḍ āhuś śītān ṣaṇ māsa uṣṇān  
 ṛtūn no bhūta yatamo 'tiriktaḥ | sapta suparṇāḥ kavayo ni ṣedus sapta  
 chandāṁsy anu sapta dīkṣāḥ z 7 z sapta homāś samidho nu sapta madhūni  
 sapta ṛtavo nu sapta | saptājyāni pari bhūtam āyan sapta hotā ṛtuthā  
 yajanti tās saptagr̥dhṛā iti śusravāham z 8 z aṣṭa dhāmāni prathamajā  
 ṛtasyaṣṭendra ṛtvijo dāivya ye | aṣṭayonir aditir aṣṭaputrāṣṭamīm rātrim  
 abhi hvayam eti z 9 z itthaṁ śreyo manyamānedam āgamaṁ yuṣmākam  
 sakhye aham asmi śevā | samānajanmā kratur asti nas śivas sa naḥ  
 sarvās saṁ carati prajānan z 10 z 2 z

St 1. This appears also as Ś. 3.10.4, Paipp. 1.104.4, etc. The version here varies not much from that of Ś. 8.9.11.

St 2. All other texts have samānam in pāda b and perhaps the correction here might better have been that. In c no other text has °carantī.

Stanzas 19 and 20 as in Ś have been omitted in the Ppp version. Stanzas 1-5 are also in TS, MS, and KS.

## 20

(Ś. 8.9)

[f173a13] kevalī indrāya dadhur ye gr-[14]ṣṭi vaśe pīyūṣam pratha-  
 maṁ duhānām | adhā talpaśāś catuś caturdhā devān manu-[15]ṣyān  
 asurān atharṣin.<sup>1</sup> aṣṭendrasya ṣaḍ yamasya ṛṣiṇām sapta saptadhā | apo  
 [16] manuṣyān oṣadhīs tāni pañcāni sejire z 2 z kṛ na gāuḥ ka yaka ṛṣiḥ  
 ki-[17]m u sāma kṛ āśiṣaḥ yakṣmaṁ pṛthivyām ekavraj ekartuḥ katamo  
 na śaḥ z 3 z [18] eko gāur ye ke ka ṛṣir ekam sāmāikadhāśiṣaḥ yakṣmaṁ  
 pṛthivyām ekavraj e-[19]kartuṁ nātiricyate z 4 z

Read: kevalīndrāya duduhe hi gr̥ṣṭir vaśam pīyūṣam prathamam  
 duhānā | athātarpayac caturaś caturdhā devān manuṣyān asurān atharṣin  
 z 1 z aṣṭendrasya ṣaḍ yamasya ṛṣiṇām sapta saptadhā | apo manuṣyān  
 oṣadhīs tān u pañcānu secire z 2 z ko nu gāuḥ ka ekaṛṣiḥ kim u sāma  
 kṛ āśiṣaḥ | yakṣmaṁ pṛthivyām ekavṛd ekartuḥ katamo nu saḥ z 3 z eko  
 gāur eka ekaṛṣir ekam sāmāikadhāśiṣaḥ | yakṣmaṁ pṛthivyām ekavṛd  
 ekavṛt nāti ricyate z 4 z 3 z

## 21

(Ś. 11. 4)

[f173a19] *prāṇāya namo yasya sarvasīdām vaśe | yo bhū-[20]tas sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam. z namas te prāṇa krandāya nama-[f173b]s te stanayitnave | namas te stu vidvate namas te prāṇa varṣate z 2 z yat prāṇa ṛtā-[2]v āgate abhikrandantv oṣadhīḥ vra vīyamte garbhaṁ dadhate atho bahvīr vi jāyate | [3] yat prāṇa stanayitnunā abhikrandantv oṣadhīḥ sarvaṁ dadāt pramodamte yada [4] kiṁ ca bhūmyām adhiḥ z 4 z yadā prāṇo abhyakrandīd varṣena stanayi-[5]tnunā | paśava prasyat pra modamte maho vāi no bhaviṣyasi z 5 z abhīṣṭvā [6] oṣadhayaṣ prāṇena samavāciraṁ | āyur vāi na prācīcarat sarvān surabhīr a-[7]ka z 6 z namas te prāṇate namo stv apānate prācīcāyā te namaḥ parā-[8]cīnāya te namas sarvasmāi ca idāṁ namaḥ z 7 z namas te stv āyate namo [9] stu parāyate namas te prāṇa tiṣṭhata āśināyota te namaḥ z 8 z yā te [10] prāṇa priyā tanū. yā te prāṇa preyaśi | athod bheṣajaṁ tava tasya no dhehi [11] jīvase z 9 z prāṇa prajānūpas te pitā putram iva priyaṁ prāṇo [12] ha sarvasyeśvaro yaś ca prāṇati yaś ca na z 10 z*

Read: *prāṇāya namo yasya sarvaṁ idāṁ vaśe | yo bhūtas sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam z 1 z namas te prāṇa krandāya namas te stanayitnave | namas te 'stu vidyute namas te prāṇa varṣate z 2 z yat prāṇa ṛtāv āgate abhikrandaty oṣadhīḥ | pra vīyante garbhaṁ dadhate atho bahvīr vi jāyante z 3 z yat prāṇa stanayitnunābhikrandaty oṣadhīḥ | sarvaṁ tadā pra modate yad u kiṁ ca bhūmyām adhi z 4 z yadā prāṇo abhyakrandīd varṣena stanayitnunā | paśavas tat pra modante maho vāi no bhaviṣyati z 5 z abhivṛṣṭā oṣadhayaṣ prāṇena sam avādiran | āyur vāi naḥ prācīcaraḥ sarvā naḥ surabhīr akaḥ z 6 z namas te prāṇa prāṇate namo 'stv apānate | prācīcāyā te namaḥ parācīnāya te namas sarvasmāi ta idāṁ namaḥ z 7 z namas te 'stv āyate namo 'stv parāyate | namas te prāṇa tiṣṭhata āśināyota te namaḥ z 8 z yā te prāṇa priyā tanūr yā te prāṇa preyaśi | atho yad bheṣajaṁ tava tasya no dhehi jīvase z 9 z prāṇaṣ prajā anūpāste pitā putram iva priyam | prāṇo ha sarvasyeśvaro yac ca prāṇati yac ca na z 10 z 4 z*

## 22

(Ś. 11. 4)

[f173b12] *prāṇo mṛtyuṣ prāṇo [13] amṛtaṁ prāṇaṁ devā upāśate | prāṇo ha satyavādinam uttamo lokā [14] dadhat. z 1 z prāṇo virāt prāṇo deṣṭrī prāṇo sarvaṁ upāśa-[15]te | prāṇo gñīś candramās sūryaṣ prāṇaṁ ākuṣ prajāpatim. z 2 z prā-[16]nāpāno vrīhyavāv anadṛvān prāṇa ucate |*

yeve ha prāṇāhito pāno [17] vrīhi ucyate z 3 z apānati prānati puruṣo garbhe antaḥ yā vā [18] tvaṁ prāṇa jinvaḥ sa damba vāyase tvat. z 4 z prāṇam āhur mātari-[19]śvāna vāto ha prāṇa ucyate | prāṇe bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ samā-[f174a]tāḥ z 5 z atharvaṇīr āṅgirasīr devīr manuṣajās ca yās sarvāṣ pra modantv oṣadhīḥ [2] yadā tvaṁ prāṇa jinvasi z 6 z yadā prāṇo abhyavarṣid varṣeṇa prthivīr mahi | [3] oṣadhayaṣ pra modante tho ya kās ca vīrudhaḥ z 7 z yas te prāṇa idaṁ veda yasmin-[4]ś cāsi pratiṣṭhitaḥ | yavā tasmāi bali harāmy amuṣmiṇl loka uttamam. z 8 z [5] yadā prāṇa baliṁ rucas tubhyaṁ sarvāṣ prajā imāḥ sarve yasmāi baliṁ harāmyas tvā [6] śuśrāva śuśruvuḥ z 9 z antargarbhaṣ carati devatāsābhūto bhūtas sāu jāyate punaḥ [7] sa bhūtaṁ bhavyaṁ bhuvanaṁ bhaviṣyat pitā putraṁ pra viveśā śacibhiḥ z 10 z z

Over the first syllable on f174a is the correction tam.

Read: prāṇo mrtyuṣ prāṇo amṛtaṁ prāṇaṁ devā upāsate | prāṇo ha satyavādinam uttame loka ā dadhat z 1 z prāṇo virāt prāṇo deṣṭrī prāṇaṁ sarvā upāsate | prāṇo 'gniś candramās sūryaṣ prāṇam āhuṣ prajāpatim z 2 z prāṇāpānāu vrīhayavāu anaḍvān prāṇa ucyate | yave ha prāṇa āhito 'pāno vrīhir ucyate z 3 z apānati prānati puruṣo garbhe antaḥ | yaṁ vāi tvaṁ prāṇa jinvasi sa †damba vāyase tvat† z 4 z prāṇam āhur mātariśvānaṁ vāto ha prāṇa ucyate | prāṇe bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ samāhitam z 5 z ātharvaṇīr āṅgirasīr devīr manuṣajās ca yāḥ | sarvāṣ pra modantv oṣadhīr yadā tvaṁ prāṇa jinvasi z 6 z yadā prāṇo abhyavarṣid varṣeṇa prthivīm mahim | oṣadhayaṣ pra modante 'tho yās kās ca vīrudhaḥ z 7 z yas te prāṇedaṁ veda yasminś cāsi pratiṣṭhitaḥ | evā tasmāi baliṁ harān amuṣmiṇl loka uttame z 8 z yadā prāṇa baliḥṛtas tubhyaṁ sarvāṣ prajā imāḥ | sarve asmāi baliṁ harān yas tvā śuśrāva śuśravāḥ z 9 z antargarbhaṣ carati devatāsv ābhūto bhūtas sa u jāyate punaḥ | sa bhūtaṁ bhavyaṁ bhuvanaṁ bhaviṣyat pitā putraṁ pra viveśā śacibhiḥ z 10 z 5 z

## 23

(Ś. 11.4)

[174a8] ekaṁ pādāṁ notikhadati salilād asa utpapadam. imaṁ sa tam utkhiḍe a-[9]hnāivācyanaḥ cyo na rātrīn nahasyāhnaṣ prajāṇā tu ki cana z 1 z aṣṭācakram varta-[10]tekanemi sahasrākṣaraṁ pra mado ni paścāt. ardheni viśvaṁ bhuvanaṁ jājana etasyā-[11]rdham kim u tasya ketuḥ z 2 z yo sya viśvajanaṁ iśi sarvasya ceṣṭitaḥ z [12] anyeṣu kṣipradhanvate tasmāi prāṇa namo stu te z 3 z yasya sarvajanaṁ iśe [14] viśvasya ceṣṭitaḥ atandro vrahmaṇā dhīraḥ prāṇo mām abhi rakṣatu z 3 z ūrdhva-[15]s svapneṣu jāgara nanu triyaṁ gu nanupa padyate nas srptasya srpteṣv ana maścāva ka-[16]ś cana z 5 z prāṇa mā vat paryāvṛto

*na ved anyo bhaviṣyasi | apām garbham i-[17]va jīvase prāṇa badhnāmi tvā mayi z anuvāka z 4 z*

In the first line Bm has salilād aṁsa, and imam sat.

Read: ekaṁ pādāṁ notkhidati salilād dhaṁsa utpātān | yadi sa tam utkhiden nāivādyā na śvaḥ syān na rātrī nāhaḥ syān na prajñātān tu kim cana z 1 z aṣṭācakram vartata ekanemi sahasrākṣaram pra puro ni paścāt | ardhena viśvaṁ bhuvanaṁ jajāna yad asyārdhaṁ kim u tasya ketuḥ z 2 z yo 'sya viśvajānmana īśe sarvasya ceṣṭitaḥ | anyeṣu kṣipradhanvane tasmāi prāṇa namo 'stu z 3 z yo 'sya sarvajānmana īśe viśvasya ceṣṭitaḥ | atandro vrahmaṇā dhīraḥ prāṇo mām abhi rakṣatu z 4 z ūrdhvas svapneṣu jāgāra nanu tīryaṁ ni padyate | na suptam asya supteṣv anu śúśrāva kaś cana z 5 z prāṇa mā mat paryāvṛto na mad anyo bhaviṣyasi | apām garbham iva jīvase prāṇa badhnāmi tvā mayi z 6 z 6 z anuvākaḥ 4 z

## 24

(Ś. 9. 4)

[f174a16] sahasra-[17]s tveṣa ṛṣabhaṣ payasvān viśvārūpāni vakṣaṇāsi bibhrat. | bhadrām dātre yaja-[18]mānāya sikṣaṁ bārhaspatya uṣiyas tamntum ātām. z 1 z apām yo agne [19] pratimā babhūva prabhus sarvasmāi prthivīma devī | pitā vatsānām patir a-[20]ghnānām sahasre poṣe api naṣ kṛṇotu z 2 z pumān antarvā sthavira-[f174b]ṣ payasvān vasoḥ kabandham ṛṣavo pivanti | tvam indrāya vāithibhir devayānāir hu-[2]tam agnir vahatu jātavedaḥ z 3 z devānām bhāgam apānāheṣo pām rasī-[3]r oṣadhīnām ghṛtasya | somasya drapsur amṛṇīta śakro vṛhann adya ṛbha-vaś charī-[4]ram z 4 z pitā vatsānām patir aghnānām atho pitā mahatām gargarānām | va-[5]tsam jarāyuṣ pradadās piyūṣāmuṣyā ghṛtām tardasya reta z 5 z somasya pū\*\*\*m \*- [6]lāsam bibharsī tvaṣṭā rūpānām janitā paśūnām. śivas te śamtu pradarmi\*\* [7] ghasmaḥbhyām svadhite ścha yāsūn. z 6 z indrasya cojāu varuṇasya bā\*\*\* [8]śvinor aṁsāu marutām iyaṁ gaktam. vṛhaspati sambhṛtam etam āhuh ye dhī-[9]rāsaḥ kavayo maṇiṣiṇāḥ ājyam bibharti ghṛtam asya retas sahasrapoṣas ta-[10]na yajñabāhuh indrasya rūpaṁ vṛṣabho vasānas so smān devaś śivāitu dhattāḥ | 8 || [11] devir viśaḥ payasvān ā tanūbhṛ tvām indram tvām sarasvantam āhuh saha-[12]sra sa ekamukhā dadāti yo vrāhmaṇa ṛṣabham ā juhōti z 9 z [13] vṛhaspatis savitā te mano dadhāu stvaṣṭur vāyoṣ pary ācamaha tābhṛtaḥ antari-[14]kṣe manasā tvā juhōmi vahiṣ te dyāvā-prthivī yabhūtām z 10 z

In the left margin of f174b is written pitā vatsānām gāvo vṛṣa-bhasyārdhe āiṣānyām diśaḥ prakramatī japet.

Bm has the following readings: in f174a20 aghnyānam; 174b1

kabandha; 174b5 pūtam \*\*: 174b6 pradarmīmi; 174b7 yojāu ° bāhūm; 174b8 vṛhaspatīm.

Read: sāhasras tveṣa ṛṣabhaṣ payasvān viśvā rūpāni vakṣaṇāsu bibhrat | bhadraṁ dātṛe yajamānāya śikṣaṁ bārhaspatya usriyas tantum ātān z 1 z apām yo agre pratimā babhūva prabhūṣ sarvasmāi pṛthivīva devī | pitā vatsānām patir aghnyānām sāhasre poṣe api naṣ kṛṇotu z 2 z pumān antaryān sthaviraḥ payasvān vasoḥ kabandham ṛṣabho bibharti | tam indrāya pathibhir devayānair hutam agnir vahatu jātavedāḥ z 3 z devānām bhāga upanāha eṣo 'pām rasa oṣadhīnām ghṛtasya | somasya drapsam avṛṇita śakro vṛhann adrir abhavad yac charīram z 4 z pitā vatsānām patir aghnyānām atho pitā mahatām gargarāṇām | vatso jarāyuṣ pratidhuk pīyūṣa āmikṣā ghṛtaṁ tad v asya retaḥ z 5 z somasya pūtam kalaśaṁ bibharṣi tvaṣṭā rūpānām janitā paśūnām | śivās te santu †pradarmī\* \*gh asmabhyaṁ svadhite yaccha yā amūḥ z 6 z indrasya cāujo varuṇasya bāhū aśvinor aṁsāu marutām iyaṁ kakut | vṛhaspatīm sambhṛtam etam āhur ye dhīrāsaḥ kavayo ye manīṣiṇāḥ z 7 z ājyaṁ bibharti ghṛtam asya retas sahasrapoṣas tam u yajñam āhuḥ | indrasya rūpaṁ vṛṣabho vasānas so 'smān devās śiva etu dattaḥ z 8 z dāivīr viśaḥ payasvān ā tanoṣi tvām indraṁ tvām sarasvantam āhuḥ | sahasraṁ sa ekamukhā dadāti yo vrāhmaṇa ṛṣabham ā juhoti z 9 z vṛhaspatis savitā te mano dadhāu tvaṣṭur vāyoḥ pary ātmā ta ābhṛtaḥ | antarikṣe manasā tvā juhomi barhiṣ te dyāvāpṛthivī abhūtām z 10 z

St 4. In this stanza some influence of YV texts is discerned.

St 5. In pāda.c pratidhuk (as in Ś) may not be what the Ppp had.

## 25

(Ś. 9. 4)

[f174b14] āindrīva deve-[15]ṣv eṣu goṣu yu vāvada | tasya ṛṣabhasyān-gāni vrahma saṁ stāutu bhadrayā z 1 z [16] pārśvayāstām anumatyā bhagasyāmastām anuvrajāu | aṣṭhivartāv avravīn mr-[17]tyū masī kevalām iti z 2 z bhajad āsīd ādityānām śonīyās\*\*m [18] vṛhaspate | puśchaṁ vātasya devasya tena yūnotv oṣadhīḥ z 3 z puro lāśi\*- [19]saśaṁsasya somasya kalaśo dhrta | itthā udavruvaṁ pado yad ṛṣabham vika\*\*\*\*\* [20] z 4 z gudāgam sinivālyās sūryāyās tvacam avruvaṁ | devāt saṅgatya ya-[f175a]t sarvad ṛṣabham vikalpayam. z 5 z te kuṣṭhikās śaramāyī kūrmebhyo aditiś śa-[2]phām | un madhyam asya kiṭebhyaś śivaratrebhyo ādhārayam. z 6 z śṛṅgābhyām rakṣa riṣad rā-[3]tīm hanti cakṣuṣā | śṛṇotu bhadraṁ kurnābhyām gavām yaṣ patir agnayaḥ z 7 z saca-[4]yādām sejate nāinaṁ nṛṇvanty agnayaḥ jinvantu sarve taṁ devā yo vrāhmaṇa ṛṣabham ā-[5]juhoti z 8 z vrāhmaṇāya

*vṛṣabham dattvā varyuṣ kṛvute manaṣ puṣṭim somaghnyāna sve* [6]  
*goṣṭhe vi paśyatu gāvaḥ santu prajāḥ santu ratho stu tanūbaliṁ sarvaṁ*  
*tad anumanyantām devā* [7] *ṛṣabhadāyane z 9 z*

In the top margin of 175a is yū, seemingly to correct saramāyī.

Bm has the following readings: yāsam hahasate 174b17; yunotv 18; udadhruvam 19 and similarly in the next line; sarva 175a1; paśyatu 6.

Read: ya indra iva deveṣv eti goṣu vivāvadat | tasya ṛṣabhasyāṅgāni  
 vrahmā saṁ stāutu bhadrāyā z 1 z pārśve āstām anumatyā bhagasyāstām  
 anūvr̥jau | aṣṭhivantāv avravīn mṛtyur mamāitāu kevalāv iti z 2 z bhasad  
 āsīd ādityānām śroṇī āstām vṛhaspateḥ | pucchaṁ vātasya devasya tena  
 dhūnotv oṣadhīḥ z 3 z kroḍa āsīj jāmiśaṁsasya somasya kalaśo dhṛtaḥ |  
 utthātūr avruvan pado yad ṛṣabham vy akalpayan z 4 z gudā āsan sinī-  
 vālyās sūryāyās tvacam avruvan | devās saṅgatya yat sarvaṁ ṛṣabham  
 vy akalpayan z 5 z te kuṣṭhikās saramāyāi kūrmebhyo adadhuś śaphān |  
 ūbadhyam asya kīṭebhyaś †śivarātrebhyo adhārayan z 6 z śṛṅgābhyām  
 rakṣa ṛṣad arātirṇ hanti cakṣuṣā | śṛṇoti bhadraṁ karṇābhyām gavām  
 yaṣ patir aghnyaḥ z 7 z śatayājāṁ sa yajate nānam ṛvanty agnayaḥ |  
 jinvanti sarve taṁ devā yo vrāhmaṇa ṛṣabham ā juhoti z 8 z vrāhmaṇāya  
 vṛṣabham dattvā varīyaṣ kṛvute manaḥ | puṣṭim so aghnyānām sve goṣṭhe  
 vi paśyatu z 9 z gāvaḥ santu prajāḥ santv atho 'stu tanūbalaṁ | sarvaṁ  
 tad anu manyantām devā ṛṣabhadāyine z 10 z

St 6. The reading of the ms in pāda c seems wholly unsuitable here, and it could easily be a corruption of the reading of Ś adopted here.

St 8. In pāda b Ś has dunvanti, but Ppp may have a real variant.

## 26

(Ś. 9. 4)

[f175a7] *mayam pipānā indriyam gayām bibharti tejanīm | mayam*  
*dhe-*[8] *nūm sudughām nityavatsām viśam duhe vipacyatām puro divaḥ*  
*z 1 z piśaṅgarupo nabhaso* [9] *rayothā indraś śuśmo viśvarūpo na āgam |*  
*prajāṁ asmabhyām dadhato rayīm ca dīrghāyutvā-*[10] *ya śataśāradāya*  
*z 2 z etaṁ vo yuvānām pari dadhmo tra tena kṛḍantiś carati vaśān*  
*[11] anu | mā no hiṁsiṣṭām januṣā sibhāgā rāyaś ca poṣair abhi nas*  
*sacadhvaṁ z 3 z [12] upehopapapricuno smīn goṣṭhe upapṛṇcatu | upa*  
*ṛṣabhasya yad reta upendra* [13] *tava vīryam. z 4 z 3 z*

In the right margin opposite line 7 is rathīm indicated as a correction of gayām. Another close by looks like grām.

Bm has the following: dheum 8-9; piśaṅgartapo 9; upapṛṇcatu 12.

Read: ayam pipāna indriyam gayām bibharti tejanī | ayam dhenum  
 sudughām nityavatsām vaśam duhe vipaścitaṁ puro divaḥ z 1 z piśaṅga-

rūpo nabhaso vayodhā āindras śuśmo viśvarūpo na āgan | prajāṃ asma-  
bhyāṃ dadhatu rayīm ca dīrghāyutvāya śatasāradāya z 2 z etaṃ vo  
yuvānaṃ pari dadhmo 'tra tena kṛīdantīś carata vaśāṃ anu | mā no  
hiṃsiṣṭa januṣā subhāgā rayāś ca poṣāir abhi nas sacadhvam z 3 z upeho-  
paparcanam asmin goṣṭha upa pṛicatu | upa ṛṣabhasya yad reta upendra  
tava vīryam z 4 z 3 z

St 1. In pāda d we might read vipaśyatām but this ms often has  
vipaśyatām for vipaścittam.

St 2. Pādas cd here are entirely different from those in Ś; d is almost  
identical with HG. 2.10.5c.

St 4. Pādas ab are rather closer to the version of RV. 6.28.8 than  
to that of Ś.

## 27

(Ś. 8.5)

[f175a13] *ayam pratisaro maṇis sapatnahas suviraṣ pari-*[14]*māṇas*  
*sumaṅgalaḥ z 1 z ayam maṇis sapatnahā suviraṣ sahasvān vāji* [15]  
*sahamāna ugraḥ | pratyakṛtyā dūṣayann etu vīrā z anenendro maṇinā*  
*vṛttram a-*[16]*hamn anenāsurāt parābhāvayar maṇiṣi | anena dyāvā-*  
*pṛthivī ubhe ajaya-*[17]*j janenājayat pradīśāś catasraḥ z 3 z yo srāktyo*  
*maṇiṣ prativardhatuma pra-*[18]*tisarā ojasvān vimṛdho maṇis so smān*  
*yātu viśvataḥ z 4 z ud agni-*[19]*r āha tad i soma āha vṛhaspatis savitā*  
*tad indrāḥ | te te devāṣ purohitā-*[20]*ṣ praticiṣ kṛtyā pratisareṇa jantu*  
*z 5 z antar dadhe dyāvāpṛthivī u-*[f175b]*tāhur uta sūryam | utāivam*  
*vrahmaṇaspatim te te devāṣ purohitāṣ praticiṣ kṛtyā* [2]*pratisareṇa*  
*jantu z 6 z ye srāgatiṃ maṇim janā vanmaṇi kṛṇvate |* [3]*sūryo divam*  
*ivāruhya vi kṛtyā bād hate vaśi z 7 z svāgatena maṇina ṛ-*[4]*ṣadena*  
*maṇiṣinā | ajiśam sarvā pṛtanā vimṛdho harmi rakṣasā z 8 z* [5]*yāṣ*  
*kṛtyāṅgirasī yāṣ kṛtyāsvarir uta | kṛtyā yāṣ svayamkṛtā yā taś cānye-*  
[6]*bhir ātā | ubhāirhas tāṣ parā yanti parāvatiṃ navatiṃ nāvvyāti z 9 z*  
*asmi-*[7]*n maṇim varma badhnamtu tu devāḥ indro viṣṇus savitā rudro*  
*agniṣ prajāpatiḥ |* [8]*parameṣṭhi virād vāiśvānara ṛṣayaś ca sarve*  
*z 1 z 4 z*

In the right margin opposite 175a19 is *ut te de* correcting *te te devāṣ*.

Bm has *enanasū* in 175a16; *pātu* in 18; *ud i soma* 19; *viṣṭas* for *viṣṇus*  
175b7.

Read: *ayam pratisaro maṇir <vīro vīrāya badhyate |> sapatnahā sūra-*  
*viraṣ paripāṇas sumaṅgalaḥ z 1 z ayam maṇis sapatnahā suviraṣ sahasvān*  
*vāji sahamāna ugraḥ | pratyak kṛtyā dūṣayann etu vīraḥ z 2 z anenendro*  
*maṇinā vṛtram ahann anenāsurān parābhāvayan maṇiṣi | anena dyāvā-*  
*pṛthivī ubhe ajayad anenājayat pradīśāś catasraḥ z 3 z ayam srāktyo*



maṇiṣ †pratīvardhatuma pratisaraḥ | ojasvān vimṛdho maṇiṣ so 'smān  
pātu viśvataḥ z 4 z tad agnir āha tad u soma āha vṛhaspatis savitā tad  
indraḥ | te te devāṣ purohitāṣ pratiṇiṣ kṛtyāḥ pratisarenājanu z 5 z  
antar dadhe dyāvapṛthivī utāhar uta sūryam | utāimaṁ vrahmaṇaspatiṁ  
te te devāṣ purohitāṣ pratiṇiṣ kṛtyā pratisarenājanu z 6 z ye srāktyaṁ  
maṇiṁ janā varmāni kṛṇvate | sūryo divam ivāruhya vi kṛtyā bādhathe  
vaśī z 7 z svāgatena maṇina ṛṣineva maṇiṣiṇā | ajāiṣaṁ sarvāḥ pṛtanā  
vi mṛdho hanmi rakṣasaḥ z 8 z yāṣ kṛtyā āṅgirasir yāṣ kṛtyā āsurir uta |  
kṛtyā yas svayaṁkṛtā yā u cānyeḥbhīr ābhṛtāḥ | ubhayāṣ tās parā yanti  
parāvato navatiṁ nāvyaṁ ati z 9 z asmin maṇiṁ varma badhnantu devā  
indro viṣṇus savitā rudro agniḥ | prajāpatiḥ parameṣṭhī virād vāiśvānara  
ṛṣayaś ca sarve z 10 z 4 z

St 1. In supplying pāda b from Ś it might have been better to supply also the first word of c as in Ś, i. e. vīryavān.

St 4. To read pratīvartaḥ with Ś is the only suggestion I can offer. In c Ś has vāśī for maṇiṣ.

St 8. In pāda a svāgatena seems acceptable, but it looks much like a corruption of srāktyena, which Ś has.

## 28

(Ś. 8. 5)

[f175b8] *uttamo sy oṣadhī-[9]nām anadṛvān jagatām iva vyāghraś  
śvāpadām iva yam iśchām āvadāma tiṁ [10] pratisyāśanam avruvan.  
z 1 z sa yad vyāghro bhavaty atho siṁho atho vṛkā | sarvā [11] diśo vi  
rājati yo bibharti imam maṇiṁ z 2 z nāinā ghnanty apsaraso nā [12]  
gandharvā na martyāṣ sarvā diśo vi rājati yo bibhartīmam maṇiṁ z 3 z  
[13] kaśyapas tvām asṛjat kaśyapas tām samīraya | apivatsendro mānuṣe  
bibhra-[14]t sāstvām śeṣiṇī jayat. z 4 z maṇiṁ sahasravīryam varma  
devā ardha-[15]dhnata | yas tvā kṛtyābhīr yas tvā dīkṣābhīr yajñāi  
jighāṁsati z pratyā-[16]k tam indram tam jahi vajreṇa śatparvanā |  
5 z ayam ad vāiṣ pratīvarcaḥ | [17] sahasvān saṁjayo maṇiṣ prajāṁ  
dhanam ca rakṣa saṣ paripāṇas sumaṅgalaḥ z 6 z [18] asapatnam no  
darād asapatnam na uttarā | indrā piśācam naṣ paścāj jyotiṣka-[19]raṣ  
puras kṛdhi z 8 z āindrāgnam varma bahulam yad ugram viśve devā nāti  
viddhanti [29] sarve tat te tannas trāyatām sarvato vṛhad āyusmān  
jaradaṣṭir yathāsat. [f176a] ā tvā rakṣatu devamanir mahyā ariṣṭatātaye  
| imam enyam avisaṁ viśvadhvam tanūpānam [2] trivarātham ojase z 9 z  
asminn indro nī dadhātu nṛmṇamam devāsom abhiṣam viśa-[3]dhvam. |  
dīrghāyutvāya śataśaradāyāyusmān jaradaṣṭir yathāsaḥ z 10 z [4] indro  
badhnātu ta maṇi jigivām aparājitas somapām abhayaṅkaro vṛṣāt. |  
[5] sa tvā rakṣatu sarvadā divā naktam ca viśvataḥ z 11 z anu 5 z*

At the end of f175b16 Bm has *pratīrv°*; and f175b18-19 it has *°kara*.

Read: *uttamo 'si oṣadhinām anad்வān jagatām iva vyāghraś śvapadām iva | yam āicchamāvadāma taṁ pratispāśanam avruvan z 1 z sa id vyāghro bhavaty atho siṁho atho vṛṣā | sarvā diśo vi rājati yo bibhartīmaṁ maṇim z 2 z nāinaṁ ghnanty apsaraso na gandharvā na martyāḥ | sarvā diśo vi rājati yo bibhartīmaṁ maṇim z 3 z kṣāyapas tvām asṛjata kṣāyapas tvām samāirayat | abibhas tvendro mānuṣe bibhrat saṁśreṣiṇe 'jayat z 4 z maṇim sahasravīryam varma devā abadhnaṭa | yas tvā kṛtyābhir yas tvā dikṣābhir yajñāir jighāṁsati | pratyak tvam indra taṁ jahi vajreṇa śataparvaṇā z 5 z ayam id vāi prativartaḥ sahasvān sañjāyo maṇiḥ | prajāṁ dhanam ca rakṣat sa paripāpas sumāṅgalaḥ z 6 z asa-patnam no 'dharād asapatnam na uttarād | indra piśācān nas paścāj jyotiṣkara puras kṛdhi z 7 z āindrāgnaṁ varma bahulaṁ yad ugram viśve devā nāti vidhyanti sarve | tat te tanvaṁ trāyatām sarvato vṛhad āyusmān jaradaṣṭir yathāsaḥ z 8 z ā tvā rakṣatu devamaṇir mahyā ariṣṭatātaye | imam tenyam abhisamviśadhvaṁ tanūpānaṁ trivarūtham ojase z 9 z asminn indro ni dadhātu nṛṇaṁ imam devāso abhisamviśadhvam | dīrghāyutvāya śataśārādāyāyusmān jaradaṣṭir yathāsat z 10 z indro badhnaṭu te maṇim jigivān aparājitas somapā abhayaṅkaro vṛṣā | sa tvā rakṣatu sarvadā divā naktam ca viśvataḥ z 11 z 4 z anu 5 z*

St 1. In pāda d Ś has *°vidāma*, which is better than *°vadāma* if indeed the latter is acceptable.

St 4. Ś has six pādas in this stanza and four in the next.

St 6. In pāda c Ś has *rakṣatu* in place of *rakṣat sa* as given here.

St 9. In pāda c *enyam* could well be a corruption of *methim* as in Ś.

St 11. Pādas ab of Ś are omitted here.

[f176a5] *indro manthatu [6] manthatā śakra śūraṣ purandaraḥ yathā hanāmma senām amitrāṇām sahasraśā z 1 z [7] pratirajjur badhnāmī pratiṁ senām kṛṇotu mām. | agniṁ dhūmaṁ parā dhr̥ṣva ṛṣv ā [8] dadhatām bhayam. z 2 z puruṣān aman puruṣāvaṣ kṛṇotu hantya enām vadhako vadhāiḥ [9] kṣipraṁ śareva bhajyantām vṛhajjālena sañcitā z 3 z amūn āsvattha nimniha khā-[10]dāsūt khadirāciram. | tād it ta bhaṅgāiva bhajyantām vṛhajjālena sañcitā z 4 z [11] antarikṣam jālam āsij jaladaṇḍā diśo mahi tenābhidhāya menam andro [12] dasyūn upā-vapat. z 5 vṛha te jālam vṛhata indra śūras sahasrārghyasya śatavi-[13]ryasya tenā nyubja maghavann amitrām śāsvatībhyah z 6 z vṛhan*

*ta jālam vṛhata-[14]ś śasya rocanāvata | tenā śataṁ sahasram ayutaṁ jaghānendro dasyūvām avidhā-[15]ya senām z 7 z ayaṁ loko jālam āsīś chakrasya sahato mārān. | tenām i-[16]ndra jālena camasāmūn api dadhāmi sarvām. z 8 z [17] svedar ugrām vavartir ātrīś cādapavācirām samaś candrīś ca muhaś ca muha-[18]ś ca tenamon api dadhāmi sarvām. z mṛtyave amūm preśchāmi mṛtyupāsāir ameṣi-[19]tā mṛtyor ye khālā dūtā tebhya enām prṣṭha navāmi baddhām z 10 z*

At the end of f176a7 Bm has *daṣv ā*; at the end of 8 *vadheḥ*; in 9 *sacitā z 3 z asūn*; at the beginning of 10 *dāsvat*; in 13 it seems to have *nyuḥbja*; in 16 it has *mahān* for *mārān* of the birchbark.

In the right margin opposite line 11 the ms has *mendro*.

Read: *indro manthatu manthitā śakraś sūraḥ purāṇdarah | yathā hanāma senām amitrāpām sahasraśaḥ z 1 z pūtirajjur upadhmānī pūtim senām kṛnotv imām | agniṁ dhūmaṁ parāḍṛśya hṛtsv ā dadhatām bhayam z 2 z paruṣān amūn paruṣāhvaḥ kṛnotu hantya enān vadhako vadhāih | kṣipraṁ śara iva bhajyantām vṛhajjālena saṁcitāḥ z 3 z amūn āsvattha ni mṛpihi khādāmūn khadirāciram | tād it te bhaṅga iva bhajyantām vṛhajjālena saṁcitāḥ z 4 z antarikṣaṁ jālam āsij jāladanḍā diśo mahī | tenābhidhāya senām indro dasyūn apāvapat z 5 z vṛhat te jālam vṛhata indra sūra sahasrārghasya śatavīryasya | tenā nyubja maghavann amitrān śaśvatibhyah z 6 z vṛhat te jālam vṛhataś śakrasya rocanāvataḥ | tena śataṁ sahasram ayutaṁ jaghānendro dasyūnām abhidhāya senām z 7 z ayaṁ loko jālam āsīś chakrasya mahato mahān | tenāham indrajālena tamasāmūn abhi dadhāmi sarvān z 8 z sedir ugrā vivṛttir ātrīś cādapavācirām | śramās tandrīś ca mohaś ca tenāmūn abhi dadhāmi sarvān z 9 z mṛtyave amūn pra yacchāmi mṛtyupāsāir amī sitāḥ | mṛtyor ye 'ghalā dūtās tebhya enān prati nayāmi baddhān z 10 z 1 z*

St 4. Ś (in its 3c) has *tājad bhaṅga*; and for *d* has again its 4b (= our 3b).

St 6. This is Ś 7ab and a variant of 6cd.

St 9. At the end of pāda b Ppp probably intends the same as Ś, *cānapavācanā*.

### 30

(Ś. 8. 8)

[f176a19] *mṛtyudū-[f176b]tā amūm nayata yamūtā apobhataḥ parassahasra hanyantām trineśchvānām mṛtyum bhavasva z 11 z [2] sādhyāyakam jāladanḍam ādityo yamty ojanasā | rudrā dvitīyam vasavaś trītiya-[3]m ādityāir ekā udyatā z 2 z viśve devā upariṣṭhā upajantyo yanty ojasā | [4] madhyeni khananto yantu senām aṅgīraso vadhāih z 3 z*

vanaspatīn vānaspatyān o-[5]śadhīn avatu vīrudhaḥ dvipāś catuṣpād  
 dhṛṣṇāmi yathā senām amū hatām z 4 | [6] gandharvāpsaraso devā  
 sarpān puṇyajanān pitṛn. | dṛṣṭān adhrṣṭā vṛṣṇyāmi [7] yathā senāsamū  
 hatām z 5 z mṛtyor āyuṣmā padyantām kṣudham medhi vadham bhayaḥ  
 [8] indrasyākṣamālābhyām sarva senām amū hatām. z 6 z mṛtyupāsā  
 yama-[9]yuktā yā sā krami na mucyase | amuṣyā yantu senāyā idam  
 kūṭam sahasra-[10]śam. z 7 z gharṃas samiddho agnīnā ayaṃ homaḥ  
 sahasraśaḥ bhagasya pr-[11]śnibāhuḥ sarva senāsamū hatām. z 8 z  
 parājitā prabhṛasitāmitrāsi-[12]tā dhavatu vrahmaṇā | vṛhaspatiḥ pra-  
 nūttānām sāmāṣām sobha kaś cana z 9 z [13] ava padyantām eṣām  
 āyudhāni mā śiṣam pradadāmukham. [14] athāṣām bahu bibhyatām  
 īṣavo ghnantu marmarī z 10 z sasenām kroṣa-[15]tām dyāvāpṛthivī ubhe  
 | sam antarikṣam saha devatābhiḥ mā jñātāram mā [16] mā pradīṣṭhām  
 idanta mitho bhi ghnānām upanti mṛtyum. z 11 z 2 z

In the left margin of f176b opposite lines 2 and 3 is vanaspate ṛcām.

Bm has vaspatyān in line 4; senāyā in 9; pṛsnirvāhuḥ and prabhṛsitā°  
 in 11; vaś cana in 12.

Read: mṛtyudūtā amūn nayata yamadūtā apombhata | parassahasrā  
 hanyantām tṛṇedhv enān matyām bhavasya z 1 z sādhyā ekaṃ jāla-  
 daṇḍam udyatya yanty ojasā | rudrā dvitīyām vasavas tṛtīyam ādityāir  
 eka udyataḥ z 2 z viśve devā upariṣṭhā ubjanto yantv ojasā | madhyena  
 ghnanto yantu senām āngiraso vadhāiḥ z 3 z vanaspatīn vānaspatyān  
 ośadhīr uta vīrudhaḥ | dvipāś catuṣpād īṣnāmi yathā senām amūm hatām  
 z 4 z gandharvāpsaraso devān sarpān puṇyajanān pitṛn | dṛṣṭān adhrṣṭān  
 īṣnāmi yathā senām amūm hata z 5 z mṛtyor oṣam ā padyantām kṣudham  
 sedim vadham bhayam | indraś cākṣumālābhyām śarva senām amūm  
 hatam z 6 z mṛtyupāsā ime yuktā yān ākramya na mucyase | amuṣyā  
 hantu senāyā idam kūṭam sahasraśaḥ z 7 z gharṃas samiddho agnīnāyaṃ  
 homaḥ sahasraśaḥ | bhavaś ca pṛsnibāhuś ca śarva senām amūm hatam  
 z 8 z parājitāś pra trasatāmitrāḥ sitā dhāvata vrahmaṇā | vṛhaspati-  
 pranūttānām māmāṣām moci kaś cana z 9 z ava padyantām eṣām  
 āyudhāni mā śiṣam pratidhām īṣum | athāṣām bahu bibhyatām īṣavo  
 ghnantu marmarī z 10 z sam enān kroṣatām dyāvāpṛthivī ubhe sam  
 antarikṣam saha devatābhiḥ | mā jñātāram mā pratiṣṭhām vidanta mitho  
 vighnānā upa yantu mṛtyum z 11 z 2 z

St 3. In pāda a ś has upariṣṭād.

St 4. In pāda d hatām seems acceptable; but in the next stanza a  
 dual can hardly be accepted, and perhaps we should read hanan with ś,  
 or read hantu.

St 6. In pāda c ś has °jālābhyām.

St 10. In pāda b ś has sakan, and it may be that we ought to read  
 so here.

## 31

(Ś. 8.8)

[f176b16] *diśaś ca*-[17]*tasro śvataryo devarathasya puroḍāśaḥ śaphān-*  
*tarikṣav udviḥ z 1 z dyāvā*-[18]*prthivi pakṣasī rītavo bhīśavo vān*  
*parirityam | ahorātre cakre māma ā*-[19]*rāt samvatsaro adhiṣṭhānam.*  
*z 3 z virāḍ iśāgnī rathamusam indras sam*-[20]*viṣṭhāś candramās*  
*sārathih z 4 z yato jayeto vijāyasva jāyā sañjā*-[f177a]*ya svāhā z 5 z*  
*anu 3 z*

Bm has in line 17 *svataryo dāiva° puroḍadhāśaḥ*; and in f177a1 *anuvākaḥ 3*.

Read: *diśaś catasro 'śvataryo devarathasya puroḍāśaś śaphā antarikṣam*  
*uddhiḥ z 1 z dyāvāprthivī pakṣasī rītavo 'bhīśavo vāk parirathyam z 2 z*  
*ahorātre cakre māsa arās samvatsaro adhiṣṭhānam z 3 z virāḍ iśāgnī*  
*rathamukham indras savyasṭhāś candramās sārathih z 4 z ito jayeto vi*  
*jayasva jaya sam jaya svāhā z 5 z 3 z*

## 32

(Ś. 9.1)

[f177a1] *divas prthivyāntarikṣāt samudrāgner vātām madhuka*-[2]*śā*  
*hi jajñe | tān cāhitthāmṛtaṁ vasānām rhibhiḥ pajāś pati randantu*  
*[3] sarvāḥ z 1 z paśyandasyāśvarataṁ prthivyāś prthaṇ naro bahudhā*  
*mīmāṃsamā*-[4]*nām | agner vātām madhukaśā hi jajñe marutām*  
*ugrā anapatiḥ z 2 z ma*-[5]*had viśvarūpaṁ payo syās samudrasyāntu tvā*  
*reta āhuḥ etayāika madhukaśā ra*-[6]*rānās tat prāṇas tan mṛtaṁ*  
*diviṣṭhaṁ z 3 z mātādityānām duhitā vasūnām [7] prāṇas prajānām*  
*amṛtasya nābhiḥ hiranyavarṇā madhukaśā ghr̥tācī [8] mahad bhaś carati*  
*mar̥tyeṣu z 4 z madhoṣ kaśām ajanayanti devās tasyā garbho a*-[9]*vad*  
*viśvarūpaṁ taṁ jataṁ taruṇaṁ pivanti mātā sujātāu viśvā bhuvanābhi*  
*vaste z [10] z 5 z kas tāu pra veda kā u tū nābha yāv asyā stanāu*  
*sahasradhārāv akṣatāu | ū*-[11]*rja druhāte napasphurantāu z 6 z kas*  
*taṁ pra veda ka u tīm caketa yo syā hrada*-[12]*ś kalaśas somadhāno*  
*akṣataḥ vrahmā sumedhāso smīn dedetā z 7 z | him̥kr̥va*-[13]*tī*  
*vṛhati vayodhā uścāir ghoṣān abhi yāti yām vrātā | triṇi gharmām*  
*a*-[14]*bhivāvasānā mimātimāti māyūm payate payobhiḥ z 8 z yām*  
*ā*-[15]*minām upa midanty āpo yāni śākvarā mṛṣabhā yām svarājā te*  
*varṣaya*-[16]*ntu te vṛṣā | yuṣmaṁ kṣapasi bhūmyām adhi | agner vātām*  
*madhukaśā hi jajajñe [17] marutām ugrā anapatiḥ z 10 z anu 4 z*

Bm has variants as follows: *śvaratvaṁ* in line 3; *viśvanūpaṁ* and

°syotta in 5; tar mṛtaṁ diviṣṭaṁ in 6; māyaṁ in 14; and anuvākah in 17.

Read: divaṣ pṛthivyā antarikṣāt samudrād agner vātān madhukaśā hi jajñe | tān cayitvāmṛtaṁ vaśānān hr̥dbhiṣ prajāṣ prati nandantu sarvāḥ z 1 z paśyanty asyās caritaṁ pṛthivyāṣ pṛthañ naro bahudhā mīmāṃsa-mānāḥ | agner vātān madhukaśā hi jajñe marutām ugrā naptiḥ z 2 z mahad viśvarūpaṁ payo 'syās samudrasyota tvā reta āhuḥ | yata āiti madhukaśā rarāṇā tat prāṇas tad amṛtaṁ nivīṣṭaṁ z 3 z mātādityānām duhitā vasūnām prāṇas prajānām amṛtasya nābhiḥ | hiranyavarṇā madhukaśā ghr̥tācī mahad bhargaś carati martyeṣu z 4 z madhoṣ kaśām ajanayanta devās tasyā garbho abhavad viśvarūpaḥ | taṁ jātaṁ taruṇaṁ piparti mātā sa jāto viśvā bhuvanābhi vaste z 5 z kas tāu pra veda ka u tāu jānāti yāv asyās stanāu sahasradhārāv akṣatāu | ūrjam duhāte 'napasphurantāu z 6 z kas taṁ pra veda ka u taṁ ciketa yo 'syā hr̥daṣ kalaśas somadhāno akṣataḥ | vrahmā sumedhās so 'smin madeta z 7 z hiṅkṛṇvati vṛhatī vayodhā uccāirghoṣān abhi yāti yā vratān | trīn gharmān abhi vāvaśānā mimāti māyūṁ payate payobhiḥ z 8 z yām āpīnām upa sīdanty āpo yām śakvarā vṛṣabhā yām svarājāḥ | te varṣanti te <varṣayanti tad vide kāmam ūrjam āpah z 9 z stanayitnus te vāk prajāpate> vṛṣā kṣipasi bhūmyām adhi | agner vātān madhukaśā hi jajñe marutām ugrā naptiḥ z 10 z 4 z

St 6. In pāda a jānāti is reconstructed from nābha because I suppose that jā dropped out and bha was written for ti, a very easy confusion in Śāradā. 'Ś has jānāti.

St 8. The form of pāda b given above is the result of a very slight emendation, but there is no certainty that it is more original than the reading of Ś.

## 33

(Ś. 9. 1)

[f177a17] yathā somaṣ prātassavane a-[18]śvinor bhavatu priyaḥ yavā ma bibhavo varcārmanu dhrīyatām. z 1 z yathā [19] somo dvitīyasa-vanam āindrāgnayor bhavati | āindrāgni varcaḥ z 2 z yathā [f177b] somaṣ trītiyamavana ṛtūnām bhavatu priyaḥ yavā ma bibhavo varcārmanu dhrīyatām [2] z 3 z madhu janiṣi manu mambikīyaḥ | pāyasvān āgnāgāmaṁ taṁ mā sām sṛ-[3]ja vārcasā z 4 z sām māgne vārcasā sṛja sām prajāyā sam āyuṣā | vi-[4]dyūr me asya devā īndro vīdyāt sahā ṛṣibhiḥ z 5 z yādī giriṣya vi-[5]pāmcirviṣi z 6 z yathā madhu madhukṛtas sambharanti sadhāv adhi | yavā [6] me śvinā balam ojaś ca priyatām. z 7 z yathā makṣā mayuñjam mayuṁ nyuṁ-[7]jam dakṣiṇām adhi z yavā me aśvinā varcās tejas ca dhrīyatām z 8 z a-[8]śvinā sārāgheṇa mā

*madhuvān utam śubhamsvatī 1 yathā varcasvatīm vāca-[9]m ā vadāni  
javaṁ anu z 9 z vṛṣā yuṣmaṁ kṣapasi bhūmyām divo madhoṣ ka-  
[10]śayaṣ prthivīm anakṣi tām dātāraṁ paśava upa jīvanti | sarve tena  
vo [11] śeṣam ūrjam bibharti z 10 z anu 5 z*

Bm has adhiḥ near the end of f177b5; and makṣa in line 6.

Read: *yathā somaṣ prātassavane aśvinor bhavati priyaḥ | evā me  
aśvinā varca ātmani dhriyatām z 1 z yathā somo dvitīyasavana indrāgnyor  
bhavati priyaḥ | evā ma indrāgnī varca ātmani dhriyatām z 2 z yathā  
somas tṛtīyasavana ṛbhūnām bhavati priyaḥ | evā ma ṛbhavo varca  
ātmani dhriyatām z 3 z madhu janiṣīya madhu †mambikīyaḥ | payasvān  
agna āgamaṁ tam mā saṁ sṛja varcasā z 4 z saṁ māgne varcasā sṛja  
saṁ prajayā sam āyusā | vidyur me asya devā indro vidyāt saha ṛṣibhiḥ  
z 5 z yad giriṣu †vipāmcirviṣi z 6 z yathā madhu madhukṛtas sambharanti  
madhāv adhi | evā me 'svinā balam ojaś ca dhriyatām z 7 z yathā makṣā  
madhujaṁ madhu nyañjanti dakṣiṇām adhi | evā me aśvinā varcas tejaś  
ca dhriyatām z 8 z aśvinā sāragheṇa mā madhunāntam śubhaspatī |  
yathā varcasvatīm vācam ā vadāni janān anu z 9 z vṛṣā śuṣmaṁ kṣipasi  
bhūmyām divo madhoṣ kaśayā prthivīm anakṣi | tām dātāraṁ paśava  
upa jīvanti sarve tena vo śeṣam ūrjam bibharti z 10 z 5 z*

St 4. It is entirely possible that we should read with Ś vaṁsiṣīya for mambikīya.

St 6. Probably the first two pādas as in Ś were in the Ppp text, but the ms seems to offer no basis for a guess as to the rest. A parallel to this stanza occurs Ppp 2.35.3 and 8.10.4, but these vary only a little from the form as in Ś.

St 10. In pāda d dātāraṁ is bad grammatically and metrically, and probably we should delete it.

### 34

#### (Ś. 9.1)

*[f177b11] prthivī daṇḍo antarikṣam [12] garbho dyāuṣ kaśā vidyut  
prakāmā madho | kaśā ci ghṛtāci [13] hiraṇyayo binduḥ z 2 z urvy asi  
prahvo sy ambho si nabho si saho si [14] z 3 z ambho mām kṛṇu nabho  
mām kṛṇu maho mā kṛṇu z 4 z samudro [15] sy akṣato aparimitā  
sahasramanis sahasra mām aśchatu z 5 z yo [16] vāi madhukaśāyās sapta  
madhona veda sapta madhumatīn. z 6 z madhuma-[17]ntam lokam  
jayati imadhy asmāt tārīyam bhavati z 7 z uj jidhraya stana-[18]yatnu  
tat prajāpatir eva tat prajāpatyaṣ prātur bhavati z 8 z tasmāt prāci-  
[19]nopavitas tiṣṭhet prajāpate nu mā vudhyasveti z 9 z anyenaṁ prajā-  
[f179a]patir anu prajā vudhyante ya evam veda z 10 z anuvā 6 z*

Bm has prakāśa in f177b12.

The ms has no folio numbered 178, but the text is continuous.

Read: pr̥thivī daṇḍo antarikṣam garbho dyāuṣ kaśā vidyut prakāśaḥ  
 z 1 z madhoḥ kaśā ca ghṛtācī hiranyayo binduḥ z 2 z urvy asi prakhyo  
 'sy ambho 'si nabho 'si saho 'si z 3 z ambho mām kṛṇu nabho mām kṛṇu  
 saho mā kṛṇu z 4 z samudro 'sy akṣato aparimitaḥ sahasramāṇis sahasraṁ  
 mām ṛcchatu z 5 z yo vāi madhukaśāyās sapta madhūni veda sapta  
 madhumatīn z 6 z madhumantaṁ lokaṁ jayati tīmadhy asmāt tarīyān  
 bhavati z 7 z yad vīdhre stanayitnu tat prajāpatir eva prajābhyaḥ prādur  
 bhavati z 8 z tasmāt prācinopavītas tisthet prajāpate 'nu me budhyasveti  
 z 9 z anv enaṁ prajāpatir anu prajā budhyante ya evaṁ veda z 10 z 6 z  
 anu 6 z

35

(Ś. 10. 1)

[f179a1] yām kalpayā-[2]nti vāhato vadhūm iva viśvarūpām hastakṛ-  
 tām cikitsavaḥ | sārād etv apu-[3]narādāsa enām z 1 z śīrṣaṇvatīm num-  
 baṇīm karpāṇīm kṛtām kṛtyākṛtā [4] sambhṛtām viśvarūpām pratyak  
 prati pra hiṇmasi vṛścakāra tam ṛcchatu z 2 z [5] śūdrakṛtā rājākṛtī kṛtā  
 vrahmabhiḥ kṛtā jāyā patyā nutve ca kartāraṁ bandu-[6]m ṛcchatu z 3 z  
 anayāham oṣadhye ity ekā z 4 z kṛtyās santu kṛtyākṛ-[7]te śapathyaś  
 śapathyaṁvine | pratyak prati pra vartaya yaś cakāra tam ṛcchatu z 5 z  
 [8] pratīcīrāṅgirasō dhyakṣo naṣ purohitā praticīṣ kṛtyākṛtyām udāyyaṁ  
 tam kṛ-[9]tye abhi nī nī vartasva māsmaḍ aścho anāgamaḥ z 7 z yas ta  
 puruṣa sannidhāu ra-[10]thasyeva datur dhīyaḥ tam gaścha tatra tenam  
 ajñācas te añjanaḥ z 8 z yas tvā kṛ-[11]tyālebhīre vidvalā abhicārūṇaḥ  
 vidmedaṁ kṛtyādūṣaṇaṁ prativaratta-[12]m apratisaraṁ tena tvā snapa-  
 yāmasi z 9 z vidyurbhagāṁ prṣṇipathām mṛtava-[13]tsām upeyimaḥ  
 amāitu sarvaṁ natta pāpaṁ draviṇaṁ sopa tiṣṭhatu z 10 z

Bm has snupa° in line 12; and natu in 13.

In the right margin opposite line 1 is sam and just below it is śaṇu;  
 opposite line 13 is ṣṭhantu.

Read: yām kalpayanti vāhatāu vadhūm iva viśvarūpām hastakṛtām  
 cikitsavaḥ | sārād etv apa nudāma enām z 1 z śīrṣaṇvatīm nasvatīm  
 karpāṇīm kṛtām kṛtyākṛtām sambhṛtām viśvarūpām | pratyak pratipra-  
 hiṇmasi yaś cakāra tam ṛcchatu z 2 z śūdrakṛtā rājākṛtā strikṛtā vrahma-  
 bhiḥ kṛtā | jāyā patyā nutteva kartāraṁ bandhum ṛcchatu z 3 z anayāham  
 oṣadhyā sarvāḥ kṛtyā adoduṣam | yām kṣetre cakrur yām gobhyo yām vā  
 te puruṣebhyaḥ z 4 z kṛtyās santu kṛtyākṛte śapathāś śapathiyate |  
 pratyak pratipravartaya yas cakāra tam ṛcchatu z 5 z praticīna āṅgirasō  
 'dhyakṣo naṣ purohitaḥ | praticīṣ kṛtyā akr̥tyā-<mūn kṛtyākṛto jahi z 6 z  
 yas tvovāca parehīti pratikulam> udāpyam | tam kṛtye abhinivartasva  
 māsmaṇ iccho anāgasah z 7 z yas te parūṇṣi samdadhāu rathasyeva ṛbhur  
 dhīyā | tam gaccha tatra te 'yanam ajñātas te 'yam janaḥ z 8 z ye tvā



kr̥tya ālebhire vidvalā abhicāriṇaḥ | vidmedaṁ kr̥tyadūṣaṇaṁ prativartma  
pratisaraṁ tena tvā snapayāmasi z 9 z yad durbhagāṁ prasnapiṭāṁ  
mr̥tavatsām upeyima | apāitu sarvaṁ nuttaṁ pāpaṁ draṇiṇaṁ mopa  
tiṣṭhatu z 10 z 1 z

St 2. Ś has nominatives in pādas ab, and continues as in st 1: cd as here have appeared Ppp 7. 1. 5 (cf. Ś 5. 14. 9)

St 4. This stanza is given as it appears in Ppp 5. 24. 6.

St 9. In pāda a Ś has kr̥tvālebhire; Ppp may have a real variant.

## 36

(Ś. 10. 1)

[f179a13] yat te [14] piturbh̥yo dadhatu yadde vā nāma jagrukuḥ  
saṁdeśyāt sarvasmāt pādād imā mu-[15]ñcatu tvāuṣadhīḥ z 1 z devāi-  
nasāt pitryāṁ nāmagrahāt saṁdevyād abhiniṣkrtāḥ | [16] muñcantu tvā  
vīrodho vīryeṇa vrahmaṇa ṛṣibhiḥ payasa ṛṣiṇāṁ z 2 z yathā [17]  
vātasyāvayatu bhūmyā reṇum antariksās cābhraṁ | yavassat sarvaṁ  
durbhūtaṁ vrahmanantva-[18]m upāyati z 3 z apa krāma nā dadhati  
avinaddhād gardabhīva | kartūn ya-[19]kṣaḥ śveto nutvā vrahmaṇā  
vīryātā z 4 z ayaṁ panthāpi nayāmi tvā [f179b] kṛtye śu hi tvāṁ prati  
tvā prahīṇma tenābhyāhi tumjany anasvinīva vāhinī viśvarūpā [2]  
kurūṇiṇi z 5 z parāgati jyotiṛ apathāṁ te arvāg anyatrāsmad enā kṛṇvaśva  
[3] pareṇehi navati nāvyaṭi durgā mrotyā māghāniṣṭhās pareṇahi z 6 z  
[4] vāteva vr̥kṣaṁ nr̥mṇīhi pāde mā gām aśvaṁ puruṣaṁ iśchipayeṣāṁ  
| kartūn nirvarta-[5]yataḥ kṛtye aprajāstvāya bodhaya z 7 z yā te  
cakrun barhiṣi yā śmaśāne [6] kṛtyāṁ kṣetre valagaṁ vā nī takṣṇaḥ  
agnāu gātrā gārhapatyē bhaceruḥ purnāṁ santaṁ [7] dhīratarānākaṣaṁ  
tam ite nāśayāmasi z 8 z upāharutam anuvuddhaṁ nipā-[8]taṁ vāiraṁ  
svāryaṁ navidāma kartṛn. tad eta yata āgaṁ tatṛāśvāiva vartatāṁ  
hantu kr-[9]tyākṛtaḥ prajāṁ z 9 z svayaśābhavañcīto gr̥he vidma te kṛtye  
nidhās parūn-[10]ṣi z 1 z ut tiṣṭheva pariṭeto jñāte kim eheksasi | grīvās  
te kṛtye pāde [11] cāpa kṛṣchrāṇi nidravaḥ z 10 z

In the right margin of f179a opposite line 18 is rbhū correcting kartūn: in the top margin of f179b is ty, correcting tumjany.

In f179a14 Bm has pitur\*\*bh̥yo; at first sight the birch-bark appears to intend the same but a crack in the bark causes the misleading appearance; other variants of Bm are vrahmaṇa° in f179a17; kṛtye śva and prahīṇma tenādhyāhitaṁ° in f179b1; kṛṇvaśva in 2; and tuceruḥ par° in 6.

Read: yat te pitrbh̥yo dadato yajñe vā nāma jagruḥ | saṁdeśyāt sarvasmāt pāsād imā muñcantu tvāuṣadhīḥ z 1 z devāinasāt pitryāṁ

nāmagrāhāt samdeśyād abhiniṣkṛtāt | muñcantu tvā vīrudho vīryeṇa  
 vrahmaṇa ṛgbhiṣ payasa ṛṣiṇām z 2 z yathā vātaś cyāvayati bhūmyā  
 reṇum antarikṣāc cābhram | evā mat sarvaṁ durbhūtaṁ vrahmanuttam  
 apāyati z 3 z apa krāma nānadatī vinaddhā gardabhīva | kartṛṇ rakṣas-  
 veto nuttā vrahmaṇā vīryāvata z 4 z ayaṁ panthāpi nayāmas tvā kṛtye  
 prahitāṁ prati tvā pra hiṇmaḥ | tenābhi yāhi bhañjaty anasvinīva vāhinī  
 viśvarūpā kurūṇinī z 5 z parāk te jyotir apathaṁ te arvāg anyatrāsmad  
 ayanā kṛṇuṣva | pareṇehi navatiṁ navya ati durgās srotyā mā ghāniṣṭhās  
 pareṇehi z 6 z vāta eva vṛkṣaṁ ni mṛṇīhi pādaya mā gām aśvaṁ puruṣam  
 ucchiṣāiṣam | kartṛṇ nivṛtyetaḥ kṛtye aprajāstvēya bodhaya z 7 z yāṁ ye  
 cakrur barhiṣi yāṁ śmaśāne kṛtyāṁ kṣetre valagaṁ vā nicakḥnuḥ |  
 agnāu vā tvā gārhapatyē bhiceruṣ pūrṇaṁ santaṁ dhīratarā anāgasam  
 tām ito nāśayāmasi z 8 z upāhṛtam anubuddhaṁ nipātaṁ vāiraṁ tsāry  
 anv avidāma kartram | tad etu yata āgan tatrāśva iva vartatāṁ hantu  
 kṛtyakṛtaṣ prajām z 9 z svāyasābhavanti no grhe vidmā te kṛtye yatidhā  
 parūṇṣi | ut tiṣṭhāiva parehito 'jñāte kim ihekṣasi | grīvās te kṛtye pādau  
 cāpi kartsyāmi nir drava z 10 z 2 z

St 5. It seems that anasvinī would be as good a formation as anasvatī;  
 but only the latter is quotable.

St 8. In pāda c pūrṇam seems to be a real variant from pākam as in  
 Ś. Pāda e is not in Ś.

The arrangement and numbering of the last stanza is open to some  
 doubt, but what is given does least violence to what the ms presents.

## 37

(Ś. 10. 1)

[f179b11] indrāgnī enām vṛscatām gāuṣ pra-[12]jānām prajāpati  
 somo rājādhipā mṛdatā e ṛtasya naṣ patayo mṛṇaya-[13]ntu z 1 z bhavās  
 sarvās cobhayo mṛṇatā naḥ ity ekapadāḥ z 2 z bhavāśa-[14]rvāv asyatām  
 pāpakṛtvane kṛtyākṛte va | duṣkṛte vidyutaṁ devaheti z 3 z [15] yady  
 etad dvipade catuspade kṛtyākṛtā sambhṛtām viśvarūpām | śveto śtāpadi  
 [16] bhūtvā punaṣ parehi duṣchune z 4 z abhyaktā gatās svayamkṛtaḥ  
 sarvaṁ bharanti [17] duritam paraṁhi z jānīhi kṛtye kartāraṁ duhiteva  
 pītaraṁ svam. z 5 z pa-[18]de kṛtye mādhiṣṭho viddhasyeva padaṁ naya  
 | mṛgasya mṛgayuṣ tan naktāt kartum arha-[19]si z 6 z amartyo martyo  
 svayamkṛtaṁ yaṁ cakārācītyā hastābhyām ātmane [20] vadham. z 7 z  
 uta hantu pūrvyāśinaṁ patyārāyā padīṣvā | uto [f180a] pūrvasya nigh-  
 nato vi yanty aparāṣ patiḥ z 8 z yatad dhr̥ṣṇu me vaco aparehyata-  
 [2]thetaḥ yas tvā cakāra daṁ punaḥ z 9 z anāgohatyaṁ vāi bhīmaṁ  
 kṛtye mā no [3] gām aśvaṁ puruṣam vadhiḥ z 10 z anuvā 3 z

Bm has goḥ in f179b11; parahi in 16; kartam in 18; and has changed its hantu to hartu in 20.

Read: indrāgnī enān vṛscatām yāu prajānām prajāpatī | somo rājā-  
dhipā mṛditā ca ṛtasya naṣ patayo mṛdayantu z 1 z bhavaś śarvaś  
cobhayāu mṛdatām naḥ z 2 z bhavāśarvāv asyatām pāpakṛtvane kṛtyākṛte  
vā duṣkṛte vidyutaṁ devahetim z 3 z yady eyatha dvipadī catuṣpadī  
kṛtyākṛtā sambhṛtā viśvarūpā | seto 'ṣṭāpadī bhūtvā punaṣ parehi  
duccchune z 4 z abhyaktā gatā svayaṁkṛtā sarvaṁ bharantī duritaṁ  
parehi | jānihi kṛtye kartāraṁ duhiteva pitaraṁ svam z 5 z parehi kṛtye  
mā tiṣṭho viddhasyeva padaṁ naya | mṛgas sa mṛgayus tvaṁ na ṛktāt  
kartum arhasi z 6 z amartyo martyas svayaṁkṛtaṁ yac cakārācittiyā  
hastābhyām ātmane 'vadhīm z 7 z uta hanti pūrvāsinaṁ pratyādāyāpara  
iṣvā | uta pūrvasya nighnato vi hanty aparāṣ patiḥ z 8 z etad dhi śṛṇu  
me vaco aparehi yata eyatha | yas tvā cakāra taṁ punaḥ z 9 z anāgohatyā  
vāi bhīmā kṛtye mā no gām aśvaṁ puruṣaṁ vadhīḥ z 10 z 3 z

Stanzas 2 and 7 have no parallel.

## 38

(Ś. 10. 1)

[f180a3] *yatra yatrāsu nihatā tatas tvo-[4]tyāpayāmasi | parṇām  
laghīyasi bhavā z 1 z yad astu tasamābhṛtā [5] jālenābhīyatā yūyam |  
sarvās sallāṣeṣ kṛtyā punaṣ kṛtyā pra hiṇmāsi z 2 z [6] kṛtyākṛtām  
mūlakṛtām apiniḥkārīṇi prajāṁ vṛṇīhi kṛtye suśchiṣo [7] amuṁ kṛtyā-  
kṛtām jahi z 3 z yathā sūryas tapaso mucyate para rāṣṭraṁ jahā-[8]tv  
aghasaś ca ketuṁ yavāhaṁ sarvaṁ durbhūtaṁ hastīva rado duritaṁ  
jahāsi z 4 z [9] z annu 4 z*

In the left margin and slightly below line 3 is tyāu, probably correcting tvo, the last syllable of line 3.

Read: yatra yatrāsi nihatā tatas tvotthāpayāmasi | parṇāl laghīyasi  
bhava z 1 z yadi stha tamasābhṛtā jālenābhīhitā yūyam | sarvās saṁ-  
lupyetaṣ kṛtyāḥ punaṣ kṛtyāḥ pra hiṇmāsi z 2 z kṛtyākṛtām mūlakṛtām  
abhiṇiṣkariṇaḥ prajāṁ | mṛṇīhi kṛtye mocchiṣo amuṁ kṛtyākṛtām jahi  
z 3 z yathā sūryas tamaso mucyate parā rātriṁ jahāty uṣasaś ca ketuṁ |  
evāhaṁ sarvaṁ durbhūtaṁ hastīva rajo duritaṁ jahāmi z 4 z 4 z

St 2. In pāda b °hitā is more apt in meaning and abhi+yam does not seem to be quotable.

St 4. As pāda d Ś has kartraṁ kṛtyākṛtā kṛtaṁ, and then hastīva°: it thus makes better sense.

[f180a9] upasitaṣ pratimothoparamitaṣ ca yaś śālāyā viśvavā-[10]rāyā  
 te naddhān vi cṛtāmasi z 1 z yat te naddham viśvavāre pāśo granthi-  
 [11]ś ca yas taḥ z vṛhaspatim vahaṁ balaṁ vācā vi sraṁsiyāmi tat.  
 z 2 z [12] ā yāmi saṁ vivarho granthi cakāra te dṛdham parūṁṣi vidvām  
 ya śaste-[13]vendreṇa vi cṛtāmasi z 3 z saṁdaṁśānām palidānām  
 pariṣvaṁcam-[14]nadasya ca | sarvā mānasya patni te naddhān vi  
 śrtāmasi z 4 z aṁśā-[15]nām te nāhavāmi prānāhasya tṛṇasya ca |  
 pakṣānām viśvavāre ta na-[16]ddhān vi cṛtāmasi z 5 z yāni ca antaś  
 cikyāny āmedho ntyāya kaṁ pra [17] ce tā vi cṛtāmasi | sarvā mānasya  
 patnyā nu uddhyatā tatve bhava z 6 z [18] havirdhānam agniśālām  
 patnīnām sadanaṁ sadas sa no devānām asi devi [19] śāle z 7 z yakṣmo-  
 piśaṁ vitatāṁ sahasrākṣaṁ viṣuvati apinaddham a-[20]pihitāṁ vrah-  
 maṇaś ca cṛtāmasi z 8 z yaś citrā prati gṛhṇātu tena ā-[21]śasitā tvam  
 ubhāu mānasya patni tāu jīvatām jaradaṣṭi z 9 z amitrāi-[f180b]nam ā  
 gaśchatām tridhā naddhāpiniṣṭhitā | tasyās te vi cṛtāsasy aṅgam aṅgam  
 paru-[2]ś paruḥ z 1 z anu 5 z

In the bottom margin of f180a just below the end of the last line stands asitāi (correcting amitrāi) and below that is saṁ.

Bm has variants as follows; for the first word it has tapasitaṣ; it has patthamṣi for parūṁṣi in line 12; cyatāmasi and pallidānām in 13; viṣuvati in 19; and gives correctly "10" at the end of the last stanza. Noteworthy is it that its reproduction of the end of f180a and the beginning of f180b is "amitrāi asitāi saṁ nam," i. e. it has taken a marginal correction into its text.

Read: upamitaṣ pratimito 'tho parimitaṣ ca yaḥ | śālāyā viśvavārāyās  
 te naddhāni vi cṛtāmasi z 1 z yat te naddham viśvavāre pāśo granthiś ca  
 yaś kṛtaḥ | vṛhaspatir ivāhaṁ balaṁ vācā vi sraṁsayāmi tat z 2 z ā yayāma  
 saṁ babarha granthiś cakāra te dṛdhan | parūṁṣi vidvān śastevendreṇa  
 vi cṛtāmasi z 3 z saṁdaṁśānām paladānām pariṣvañjalyasya ca | sarvā  
 mānasya patnyā te naddhāni vi cṛtāmasi z 4 z vaṁśānām te nahanānām  
 prānāhasya tṛṇasya ca | pakṣānām viśvavāre te naddhāni vi cṛtāmasi  
 z 5 z yāny te antaś śikyāny ābedhū raṇyāya kaṁ | pra te tā vi cṛtāmasi  
 sarvā mānasya patni na uddhitā tanve bhava z 6 z havirdhānam agniśālām  
 patnīnām sadanaṁ sadaḥ | sado devānām asi devi śāle z 7 z akṣum opaśaṁ  
 vitatāṁ sahasrākṣaṁ viṣuvati | apinaddham apihitāṁ vrahmaṇā vi  
 cṛtāmasi z 8 z yaś ca tvā prati gṛhṇāti yena cāsi mitā tvam | ubhāu  
 mānasya patni tāu jīvatām jaradaṣṭi z 9 z amutrāinam ā gacchatād dṛdha

naddhāpiniṣṭhitā | tasyās te vi cṛtāmasy aṅgam-aṅgam paruṣ-paruḥ z 10  
z 5 z

St 1. In pāda c here te is an extra syllable, but it is not an extra in 4c and 5c.

## 40

(Ś. 9. 3)

[f180b2] agnim antas chādesi puruṣān paśubhis saha | [3] vijāvati  
prajāvati vi ti pāsāns cṛtāmasi z 1 z ūrjasvatī ghṛtava-[4]tī prthivyām  
nimitā mitāḥ viśvānam bibhratī śālā mā hiṁsiṣ pagr-[5]bnataḥ z 2 z yas  
tvā pūrvo nimasāya samjabhāra vānaspatīm | prajāye [6] cakre tvā śāle  
paramāiṣṭhī prajāpatīḥ z 3 z namas tasyāi namo dātre śā-[7]śālāpataye  
ca kṛṇmasi | namo agnaye pracarate puruṣāya ja [8] te namaḥ z 4 z  
gobhyo aśvebhyo namo yaś chālāyām vijāyate | antar ā [9] dyām ca  
prthivī ca yad vadas tenā śālām pratigrhṇāmi tāimā z 5 [10] yad  
antarikṣam rajaso vimānam tat kṛṇu udaram śevalibhyah yaś chā-[11]lām  
pratigrhṇāmi tasmāi z 6 z tṛṇāipāvṛtā paladām vasānā ra-[12]trīva śālā  
jagato niveśinī | mitā prthivyām tiṣṭhasi ha-[13]stinīvi padvati z 7 z yā  
dvipakṣā catuṣpakṣā ṣaṭpakṣā yā ni-[14]mīyate | aṣṭapakṣām daśapakṣām  
śālā mānasva patnīm agnir ga-[15]rbha ivā se z iṭasya te vi cṛtāmāsim  
apinadasapūrṇa-[16]vām varuṇena samupajitā mittraṣ prātar vyabhajatu  
z 9 z ku-[17]lāye dhi kulāyam kośe kośas sam upajitāḥ tatra martyo vi  
jāya-[18]te yasmād viśvam prajāyase z 10 z anu 6 z

In the middle of line 15 the letters are somewhat defaced but they can be read.

Bm has seva...li° in line 10 but the birch-bark shows no lacuna: at the end of 11 Bm has rā°; in 14 cālā; in 15 iṭasyas te.

Read: agnim antas chādayasi puruṣān paśubhis saha | vijāvati prajā-  
vati vi te pāsāns cṛtāmasi z 1 z ūrjasvatī ghṛtavatī prthivyām nimitā  
mitā | viśvānam bibhratī śāle mā hiṁsiṣ pratigrbhṇataḥ z 2 z yas tvā  
pūrvo nimimāya samjabhāra vānaspatīm | prajāyāi cakre tvā śāle para-  
meṣṭhī prajāpatīḥ z 3 z namas tasmāi namo dātre śālāpataye ca kṛṇmasi  
| namo agnaye pracarate puruṣāya ca te namaḥ z 4 z gobhyo aśvebhyo  
namo yac chālāyām vijāyate | antar ā dyām ca prthivīm ca yad vyacas  
tena śālām prati grhṇāmi ta imām z 5 z yad antarikṣam rajaso vimānam  
tat kṛṇva udaram śevadhibhyah | yac chālām prati grhṇāmi tasmāi z 6 z  
tṛṇāir āvṛtā paladām vasānā rātrīva śālā jagato niveśanī | mitā prthivyām  
tiṣṭhasi hastinīva padvati z 7 z yā dvipakṣā catuṣpakṣā ṣaṭpakṣā yā  
nimīyate | aṣṭapakṣām daśapakṣām śālām mānasya patnīm agnir garbha  
ivā śāye z 8 z iṭasya te vi cṛtāmy apinaddham apornuvān | varuṇena

samubjitām mitraṣ prātar vy ubjatu z 9 z kulāye 'dhi kulāyām koṣe koṣas samubjitah | tatra martyo vi jāyate yasmād viśvaṁ prajāyate z 10 z 6 z

St 5. Pādas ab as given here are 13ab in Ś, and cd here are 15 cd in Ś; our st 6 is 15cde in Ś. The omission of Ś 13cd may have been an oversight as suggested in WT, but the numbering of the stanzas, though not infallible, is against that.

## 41

(Ś. 9. 3)

[f180b18] catussraktīm parica-[19]krām kavibhin nasitā sitām |  
viśvāna bibhratī śālām amr-[20]to sāumyām mataḥ z 1 z sā naṣ pāsān  
prati mucu gurur bhāro [f181a] laghur bhavaḥ vadhūm iva tvāle yatra-  
kāmaṁ bharāmāsi z 2 z imā āpaṣ pra ha-[2]rāmy aksmyāyakṣmanāśinī |  
gṛhān abhi pra sīdāsy amṛtena mahāgninā z 3 z [3] praticīm tvā praticīni  
śāle prahīm prahiṁsatīm | agnir himdad āpaś canta-[4]sya prathamā  
bhā z 4 z svāhā devebhyas svāhyebhyāḥ prācyā diśas śālāyāḥ [5] namo  
mahimne z 5 z svāhā devebhyas svāhyebhyāḥ dakṣiṇasyā diśas śā-[6]lāyā  
namo mahimne z 6 z svāhā devebhyas svāhebhyaḥ prācyām diśas śā-  
[7]lāyā namo mahimne z 7 z svāhā devebhyas svāhebhyaḥ prācyām diśas  
śālā-[8]yā namo mahimne z 8 z svāhā devebhyas svāhebhyaḥ dhruvāyā  
diśas śālā-[9]yā namo mahimne z 9 z svāhā devebhyas svāhebhyaḥ dīr-  
dhvāyā diśas śālā-[10]yā namo mahimne z 10 z svāhā devebhyas svāhebhyaḥ  
diśo diśas śālāyā [11] namo mahimne z 11 z z anu 7 iti śaḍṛtasūktam.  
z z

In the right margin of f181a opposite line 1 is saṁ correcting °kāmaṁ, opposite line 2 is sahā correcting mahāgninā, and opposite lines 6-8 is śaḍṛtusūktam. 1.

Bm has vibhratī in f180b19; sahāgninā in f181a2, and deve° in 4.

Read: catussraktīm paricakrām kavibhir nimitām mitām | viśvānnaṁ  
bibhratīm śālām amṛtāu sāumyām mātāḥ z 1 z mā naṣ pāsān prati mucu  
bhāro laghur bhavaḥ | vadhūm iva tvā śāle yatrakāmaṁ bharāmāsi z 2 z  
imā āpaṣ pra harāmy ayakṣmā yakṣmanāśanīḥ | gṛhān abhi pra sīdāmy  
amṛtena sahāgninā z 3 z praticīm tvā praticīnaś śāle prāimya ahiṁsatīm |  
agnir hy antar āpaś ca ṛtasya prathamābhā z 4 z svāhā devebhyas svāhye-  
bhyāḥ | prācyā diśas śālāyā namo mahimne z 5 z svāhā devebhyas svāhye-  
bhyāḥ | dakṣiṇāyā diśas ° ° ° z 6 z svāhā devebhyas svāhyebhyāḥ  
| prācyā ° ° ° z 7 z svāhā devebhyas svāhyebhyāḥ | udīcyā  
° ° ° z 8 z svāhā devebhyas svāhyebhyāḥ | dhruvāyā ° ° ° z 9 z  
svāhā devebhyas svāhyebhyāḥ | ūrdhvāyā ° ° ° z 10 z svāhā deve-  
bhyas svāhyebhyāḥ | diśo-diśas śālāyā namo mahimne z 11 z 7 z anu 7 z

St 1. For pādas cd Ś has indrāgnī rakṣatām śālām amṛtāu somyaṁ sadaḥ; our pāda c is a variant of Ś 16c. At the end mātāḥ gives a good meaning and the form seems to be possible; pātāḥ would also be possible.

St 4. The end of pāda d as given may not seem good: Ś has prathamā dvāḥ, and that might have been the reading of Ppp; or prathamā bhāḥ?

## 42

(Ś. 10.6)

[f181a11] oṁ rātrī-[12]yor bhrātṛvyasya druhāndo dviṣataś śīraḥ pra  
vr̥ścāvinam ojasā z 1 z carma [13] mayyām ayaṁ maṇiḥ phālājātaḥ  
kariṣyati | tr̥pto manthena māgamad rathena saha [14] varcasā z 2 z ya  
tvā śikvaḥ parāvadhīt takṣa hastena vācyā | āpas tās tasmā-[15]j jīvalāḥ  
punantu śucayaś śucim. z 3 z hiranyaśṛṅga yaṁ maṇir dvāhaṁ no va-  
[16]svadātīm śraddhām yajñam maho dadhati gr̥he vasati no tithiḥ z 4 z  
tasmāi ghr̥-[17]tam surām madhv annam kṣadāmahe | sa naḥ piteva  
putrebhyaś śrayaś śrayas cikitsatsu [18] devabhyo maṇir abhyaḥ 5 imām  
badhnātu vr̥haspatir maṇim phālam ghr̥taścutam u-[19]graṁ khadīram  
ojase | bhūyo bhūyasyaśchas tena tvaṁ dviṣato jahi z 6 z imām ba-  
[20]dhnād vr̥haspatiḥ maṇi phālam ghr̥taścutam ugraṁ khadīram ojase  
bhūyo bhūya-[f181b]ś casvas tenā z 7 z tvam agniḥ praty amuñcata ājyā  
rasāya kaṁ so smā ājyaṁ duhe z 8 z [2] tvam indraḥ praty amuñcata  
ojase vīryāya kaṁ so smāi balam id vahe z 9 z tvam sū-[3]ryaḥ praty  
amuñcata tenemā ajayadviṣas so smāi varca it. z 10 z anu 1 z

Bm has °vadhītvakṣā in f181a14; ugrām khadinam in 19; and amuñcyata in f181b1.

Read: arātīyor bhrātṛvyasya durhārdo dviṣataś śīraḥ | pra vr̥ścāmy  
enad ojasā z 1 z varma mahyam ayaṁ maṇiḥ phālāj jātaḥ kariṣyati |  
tr̥pto manthena māgamad rasena saha varcasā z 2 z yat tvā śikvaḥ parā-  
vadhīt takṣa hastena vāśyā | āpas tvā tasmāj jīvalāḥ punantu śucayaś  
śucim z 3 z hiranyaśṛṅgo 'yaṁ maṇir dadhan no vasv tadātīm | śraddhām  
yajñam maho dadhat gr̥he vasati no 'tithiḥ z 4 z tasmāi ghr̥tam surām  
madhv annam annam kṣadāmahe | sa naḥ piteva putrebhyaś śrayaś-  
śrayaś cikitsatu devebhyo maṇir etya z 5 z imām badhnād vr̥haspatir  
maṇim phālam ghr̥taścutam ugraṁ khadīram ojase | bhūyo-bhūyaś śvaś-  
śvas tena tvaṁ dviṣato jahi | tam agniḥ praty amuñcatajyāya rasāya kaṁ  
so 'smā ājyaṁ duhe z 6 z imām badhnād ° ° ° jahi | tam indraḥ  
praty amuñcata tenemā ajayad viṣaḥ so 'smāi balam id duhe z 7 z imām  
badhnād ° ° ° jahi | tam sūryaḥ praty amuñcata tenemā ajayad  
viṣaḥ so 'smāi varca id duhe z 8 z 1 z

St 4. Pāda b as here does not appear in Ś; it might be a gloss.

St 5. Between cikitsatu and devebhyo Ś has bhūyo-bhūyaḥ śvaḥ-śvo.

St 6. It will be seen that I have assumed a dittography in the ms in this stanza; what the ms gives as st 7 can hardly be anything but a repetition. The outcome of my arrangement is to reduce the number of stanzas to eight.

## 43

(Ś. 10. 6)

[f181b3] tvaṁ [4] somaḥ praty amuñcata draviṇāya rasāya kaṁ | so smāi mahit. z 1 z tvaṁ bibhraś candra-[5]mā maṇim asuraṇām puro jayad dānavānām hiranyayī so smāi teja id vahe [6] z 2 z tvaṁ rājā varuṇo maṇim praty amuñcata śambhuvaṁ so smā rājyam duhe z 3 z [7] tvaṁ tvaṣṭā praty amuñcata prajābhyo vīryāya kaṁ so smāi rūpam id vahe z 4 z tenemā [8] maṇinā kṛṣim aśnām abhi rakṣatu | sa nigbhyaṁ payo duhe z 5 z imaṁ badhnātu [9] vṛhaspatir vātāya maṇim te vedam ajayat svat so smāi sūnṛtām duhe z 6 z [10] taṁ devā bibhrator maṇir yoṁ sadā dhāvarty akṣatās ābhyo maṁṛtaṁ duhe z 8 z tam ā-[11]po bibhratīr maṇi | yaṁ sarvām lokām nidhājayan so bhyo jitam id vahe z 9 z ta-[12]m imaṁ devatā maṇi tubhyo dadhatu bhartave sāu te bhūtam id vahām | bhūyo bhūyasvasve-[13]na tvaṁ dviṣato jahi z 10 z

Bm has asurāṇām in line 5; id vadvahe in 7; sa nirambhya in 8.

Read: imaṁ badhnād vṛhaspatir maṇim phālaṁ ghṛtaścutam ugram khadiram ojase | bhūyo-bhūyaś śvaś-śvas tena tvaṁ dviṣato jahi | taṁ somaḥ praty amuñcata draviṇāya rasāya kaṁ | so 'smāi maha id duhe z 1 z imaṁ badhnād ° ° ° jahi | taṁ bibhrac candramā maṇim asuraṇām puro 'jayad dānavānām hiranyayī | so 'smāi teja id duhe z 2 z imaṁ badhnād vṛhaspatir vātāya maṇim āśave | taṁ rājā varuṇo maṇim praty amuñcata śambhuvaṁ | so 'smāi rājyam id duhe bhūyo-bhūyaś śvaś-śvas tena tvaṁ dviṣato jahi z 3 z imaṁ badhnād ° ° ° āśave | taṁ tvaṣṭā praty amuñcata prajābhyo vīryāya kam | so 'smāi rūpam id duhe bhūyo-bhūyaś ° ° ° jahi z 4 z imaṁ badhnād ° ° ° āśave | tenemām maṇinā kṛṣim aśvināv abhi rakṣataḥ | sa bhiṣagbhyaṁ payo duhe bhūyo-bhūyaś ° ° ° jahi z 5 z imaṁ badhnād ° ° ° āśave | <taṁ bibhrat savitā maṇim> tenedam ajayat svaḥ | so 'smāi sūnṛtām duhe bhūyo-bhūyaś ° ° ° jahi z 6 z imaṁ badhnād ° ° ° āśave | taṁ devā bibhrato maṇim sadā dhāvanty akṣitāḥ | sa ebhyo amṛtaṁ duhe bhūyo-bhūyaś ° ° ° jahi z 7 z imaṁ badhnād ° ° ° āśave | tam āpo bibhratīr maṇim sarvāṁ lokām yudhājayan | sa ābhyo jitam id duhe bhūyo-bhūyas ° ° ° jahi z 9 z imaṁ badhnād vṛhaspatir vātāya maṇim āśave | tam imaṁ devatā maṇim tubhyaṁ dadhatu bhartave | asāu te bhūtim id duhe bhūyo-bhūyaś śvaś-śvas tena tvaṁ dviṣato jahi z 9 z 2 z



The first two stanzas in this hymn are numbers 8 and 10 in Ś, where stanza 10 is the last one showing that particular symmetry which it exhibits. The symmetry of stanzas 3-9 here is based on the form of Ś stanzas 11-17 and indications in the stanzas which are numbered 6 and 8 in the ms. Stanza 4 has no parallel.

## 44

(Ś. 10. 6)

[f181b13] antardeśābadhnataṣ pradiśas tam a-[14]badhnataṣ prajā-  
patissrṣṭo maṇi dviṣato so dharāṇ akaḥ z 1 z [15] ṛtavas tam abadhnatas  
saṁvatsaras taṁ baddhvā sarvaṁ bhūtiṁ varājanti z 2 z ātharvāṇo [16]  
badhnata ātharvāṇābadhnataḥ āṅgirastas taṁ baddhāmmi dasyūnām  
vivadaṣ purāḥ z 3 z [17] tvaṁ dhātā prati muñcata subhūtāny akalpayat.  
tena tvaṁ dviṣato jahi z 4 z i-[18]maṁ badhnātu vṛhaspatir devebhyo  
amurakṣatiṁ sa tvāyaṁ maṇir āgamat saha gobhi-[19]r ajābhir anyena  
prajāyā saha z 5 z agaman madhor ghṛtasya dhārayā kelāle-[20]na śrīyā  
saha z 6 z imaṁ badhnātu vṛhaspatir devebhyo asurakṣatiṁ ayaṁ ma-  
[f182a]ṇir āgamad ojasā tejasā mahā | sā bhūtyā draviṇena śrīyā saha  
z 7 z ya-[2]sya lokā ime trayaṣ payo dugdham upāsate | sa tvāyam abhi  
rakṣatu maṇis śreṣṭhā-[3]ya mūrdhata z 8 z sa tvāyaṁ śatadakṣiṇo  
maṇi śreṣṭhā ajinvatu yaṁ devāḥ [4] pitaro manusyā upajivantu sarvadā  
z 9 z tasmāi tvā yajñavardhana maṇeṣ pra-[5]tyamucāṁ śivaṁ taṁ tvaṁ  
śatadakṣiṇa maṇi maṇis śreṣṭhāya jinvataḥ z 10 z [6] anu 3 z

In the left margin of f181b opposite line 16 is dhnā correcting the first word of that line; and in the first part of the next line tya is written above prati.

Bm has in line 15 ṛtavas tum; in 16 baddhnāmi and vivadāḥ; in f182a1 sahasā; in 3 ajinvatta.

Read: antardeśā abadhnata pradiśas tam abadhnata | prajāpatissrṣṭo  
maṇir dviṣatas so 'dharāṇ akaḥ z 1 z ṛtavas tam abadhnatārtavas tam  
abadhnata | saṁvatsaras taṁ baddhvā sarvaṁ bhūtaṁ vi rājati z 2 z  
ātharvāṇo 'badhnatātharvāṇā abadhnata | āṅgirasas taṁ badhnanti  
dasyūnām viveduṣ purāḥ z 3 z taṁ dhātā praty amuñcata sa bhūtaṁ vy  
akalpayat | tena tvaṁ dviṣato jahi z 4 z imaṁ badhnād vṛhaspatir deve-  
bhyo asurakṣitim | sa tvāyaṁ maṇir āgamat saha gobhir ajāvibhir annena  
prajāyā saha z 5 z imaṁ badhnād ° ° asurakṣitim | sa tvāyaṁ maṇir  
āgaman madhor ghṛtasya dhārayā kilālana śrīyā saha z 6 z imaṁ badhnād  
vṛhaspatir devebhyo asurakṣitim | sa tvāyaṁ maṇir āgamad ojasā tejasā  
sahasā bhūtyā draviṇena śrīyā saha z 7 z yasya lokā ime trayaṣ payo  
dugdham upāsate | sa tvāyam abhi rakṣatu maṇis śrīṣṭhyāya mūrdhataḥ

z 8 z sa tvāyaṁ śatadakṣiṇo maṇiś śrāiṣṭhyāya jinvatu | yaṁ devāḥ pitaro  
manuṣyā upajivantu sarvadā z 9 z tasmāi tvā yajñavardhana maṇe  
pratyamucam śivam | taṁ tvāṁ śatadakṣiṇa maṇe śrāiṣṭhyāya jinvatāt  
z 10 z 3 z

In order of stanzas this differs considerably from Ś and its stanzas  
22, 24, 27 do not appear here.

St 2. Pāda b is restored from Ś st 18.

St 3. In pāda d Ś has bibhiduḥ, and the stanza varies much from  
st 20 of Ś.

St 5. In this stanza and throughout the rest tvā appears in place of  
mā of Ś.

## 45

(Ś. 10. 6)

[f182a6] *asapatnas sapatnahā sapatnān dviṣato me dharā akah uttarān  
dvi-[7]śatas tvā maṇiś kṛṇotu devajā z 1 z maṇiyaṁ sahasravīryaṁ  
vrāhmaṇā te-[8]tejasā sahat prati muñcāmi te śivam. | sa tvāṁ abhi  
rohatu devāiṣ phālāma-[9]ṇis saha z 2 z yathā bijam urvarāyaṁ grṣṭe  
phālāna rohati | yavāsmi-[10]n prajā pašavoṇnam annaṁ vi rohatu  
z 3 z etam idhmaṁ samābhṛtaṁ juṣāṇo agne-[11]ṣ prati harya homaṁ  
tasmin vidhema sumatiṁ svasti cakṣuṣ prāṇaṁ prajāṁ pasūṇ jā-  
[12]tavedasi vrahmaṇā z 4 z anu 4 z*

The ms has dṛ above °bhṛtaṁ in line 10.

Bm has vrāhmāṇā in line 7; it writes twice, with some errors, exactly  
one line of the birch-bark text beginning tprati in 8 and ending saha  
in 9; in 10-11 it has agne.

Read: *asapatnas sapatnahā sapatnān dviṣato te 'dharān akah | uttarān  
dviṣatas tvā maṇiś kṛṇotu devajāḥ z 1 z maṇiṁ sahasravīryaṁ vrahmaṇā  
tejasā saha prati muñcāmi te śivam | sa tvāṁ abhi rohatu devāiṣ phāla-  
maṇiś saha z 2 z yathā bijam urvarāyaṁ kṛṣṭe phālāna rohati | evāsmin  
prajā pašavo 'nnam-annaṁ vi rohatu z 3 z etam idhmaṁ samābhṛtaṁ  
juṣāṇo agne prati harya homaṁ | tasmin videma sumatiṁ svasti cakṣuṣ  
prāṇaṁ prajāṁ pasūṇ jātavedasi vrahmaṇā z 4 z 4 z*

St 1. In pāda b I have emended to te because of the consistent use  
of second person in other stanzas.

## 46

[f182a12] *kā cāsi kṣamā cāsi tasyās te [13] bhūtiṁ ca subhūtiṁ ceti  
mukhe | tābhyāṁ te vidheyāṁ tābhyāṁ te namas tābhyāṁ no gaśchas  
tā-[14]bhyaṁ no dhi vrūhi tābhyāṁ no bhi jagrahaḥ māteva putraṁ*

*piteva sūtram ayaṁ te smi [15] tanvā mumugdhir grāhyā bandhebhyo vimadam na enam z 1 z bhūmīś cāsi bhūti-[16]ś cāsi tasyās te bhuvanaṁ ca subhūtiś ca 2 z prthivī cāsi prthivyāi [17] cāsi tasyās te bhaviṣya cābhaviṣyas ca z 3 z kṣemyā cāsi kṣitiś cā-[18]si tasyās te kaṁ ca nākaṁ ca z 4 z dr̥dhā cāsi sudr̥dhā cāsi ta-[19]syās te svaś ca svargaś ca z 5 z amitīś cāsi nirrtīś cāsi tasyās te mitraṁ ca [f182b] mātiraṁ ca z 6 z śatapṛsthā cāsi vadhūnvānā cāsi tasyās te vindaś ca vindamānaṁ [2] ca z 7 z suvitā cāsi suvitīś cāsi tasyās te vittīś ca suvittīś ca z 8 z [3] vapsā cāsi vapsatīś cāsi tasyās te vasuś ca pravasus ca z 9 z apsarāś cā-[4]si sadānvā cāsi tasyās te roha ca rohaś ca z 10 z anuvā 5 z*

In 182a15 Bm has mumugdhi ° badhebhyo; in 182b4 it has te rohe.

Read: *kā cāsi kṣamā cāsi tasyās te bhūtiś ca subhūtiś cāiti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam z 1 z bhūmīś cāsi bhūtiś cāsi tasyās te bhuvanaṁ ca subhūtiś cāiti ° ° enam z 2 z prthivī cāsi pārthivī cāsi tasyās te bhaviṣyac cābhaviṣyac cāiti ° ° enam z 3 z kṣemyā cāsi kṣitiś cāsi tasyās te kaṁ ca nākaṁ cāiti ° ° enam z 4 z dr̥dhā cāsi sudr̥dhā cāsi tasyās te svaś ca svargaś cāiti ° ° enam z 5 z amitīś cāsi nirrtīś cāsi tasyās te mitraṁ ca mātiraṁ cāiti ° ° enam z 6 z śatapṛsthā cāsi vidhūnvānā cāsi tasyās te vindac ca vindamānaṁ cāiti ° ° enam z 7 z suvitā cāsi suvitīś cāsi tasyās te vittīś ca suvittīś cāiti ° ° enam z 8 z vapsā cāsi vapsatīś cāsi tasyās te vasuś ca pravasus cāiti ° ° enam z 9 z apsarāś cāsi sadānvā cāsi tasyās te rohaś ca rohac cāiti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam z 10 z 5 z*

The general arrangement here is clear enough but all details are not clear.

St 9. Perhaps we should read vapsas at the beginning, a word appearing only in RV 1. 181. 8. I make out no meaning for vapsā and vapsati.

[f182b4] *rohinī [5] cāsi sarohinī cāsi tasyās te yaśchaś ca prayaśchaś ca z 1 z viśvabhṛś cāsi [6] viśvarūpā cāsi tasyās te ya dadaś ca pradadaś ca z 2 z girayantī cāsi [7] girigiri cāsi tasyās te vindaś ca savṛmdānaṁ ca z 3 z garvī cāsi [9] gurvittiri cāsi tasyās te dohaś ca dohānaṁ ca z 4 z ditiś cāsy aditi-[9]ś cāsi tasyās te payaś ca payasaś ca z 5 z jūrṇā cāsi jarayantī [10] cāsi tasyās te dakṣaś ca dakṣamānaṁ ca z 6 z apratiṣṭhā cāsi prati-[11]ṣṭhitāḥ cāsi tasyās ta ojaś ca tejaś ca z 7 z urvī cāsi pravravī*

[12] *cāsi tasyās te sruvaś ca sruvasac ca z 8 z lokinī cāsi lo-*[13]*kakṛś cāsi tasyās te kurvaś ca saṃskurvāṇaṃ ca z 9 z nicī tāsya uttānā* [14] *cāsi tasyās te svam ca svāvaś ca z 10 z annu 6 z*

Bm has sruvasaś ca in line 12; °kakṛc in 13, and uttānā at the end of the same line; dā svāvaś ca in 14.

Read: rohiṇī cāsi surohiṇī cāsi tasyās te yacchaś ca prayacchaś cāiti mukhe | tābhyām te vidheyaṃ tābhyām te namaḥ | tābhyām no gacchas tābhyām no bhi jigraho māteva putraṃ piteva sūnum | ayaṃ te 'smi tanvaṃ mumugdhi grāhyā bandhebhyo vimadan na enam z 1 z viśvabhṛc cāsi viśvarūpā cāsi tasyās te dadac ca pradadac cāiti ° ° enam z 2 z girayantī cāsi girigiriś cāsi tasyās te vindac ca suvidānaṃ cāiti ° ° enam z 3 z gurvī cāsi gurutarā cāsi tasyās te dohaś ca dohanaṃ cāiti ° ° enam z 4 z ditiś cāsy aditiś cāsi tasyās te payaś ca payasaś cāiti ° ° enam z 5 z jūrṇā cāsi jarayantī cāsi tasyās te dakṣaś ca dakṣa-mānaṃ cāiti ° ° enam z 6 z apratiṣṭhā cāsi pratiṣṭhitā cāsi tasyās ta ojaś ca tejaś cāiti ° ° enam z 7 z urvī cāsi pravavriś cāsi tasyās te sravaś ca sravathaś cāiti ° ° enam z 8 z lokinī cāsi lokakṛc cāsi tasyās te kurvac ca saṃskurvāṇaṃ cāiti ° ° enam z 9 z nicī cāsy uttānā cāsi tasyās te svam ca svāvaś cāiti mukhe | tābhyām te vidheyaṃ tābhyām te namaḥ | tābhyām no gacchas tābhyām no bhi jigraho māteva putraṃ piteva sūnum | ayaṃ te 'smi tanvaṃ mumugdhi grāhyā bandhebhyo vimadan na enam z 10 z 6 z

St 3. I would regard girigiri as a derivative of second root gr.

St 8. Possibly vavri should be the first word.

St 10. If svāvas can be sva+avas it can stand; we might take it as neuter of su+avas, which has nominative masculine °vān in RV.

## 48

[f182b14] *prṣṇīś cāsi prṣati-*[15]*ś cāsi tasyās te cānnaṃ cānnādyam ca z 1 z sarā cāsi sarasvatī cāsi* [16] *tasyās te vrahma ca kṣattraṃ ca z 2 z vasubhṛś cāsi vasumatī cāsi tasyā-*[17]*s te sūnṛtā cerāja z 3 z mahaś cāsi mahasvatīś cāsi tasyās te kā-*[18]*maś ceti trptīś ceti z 4 z sarvā cāsi sarvaṃ ca tedaṃ tasyās te viśvaṃ ca vi-*[19]*śve devā i mukhe z 5 z tābhyām te vidheyaṃ tābhyām te namas tābhyām no mṛ-*[20]*la tābhyām no dhi vrūhi tābhyām no bhi jigraha z 6 z mâte* [f183a] *māteva putraṃ piteva sūnum ayaṃ te smi tanvā mumugdhi grāhyā bandhebhyo vimadan na enam* [2] *z 7 z annu 8 z*

In the bottom margin of f182b toward the right is bhi jigraha 6 z mâte, and below that is jīrṇakte.

Read: prṣṇīś cāsi prṣati cāsi tasyās te cānnaṃ cānnādyam cāiti mukhe

| tābhyām te vidheyaṁ tābhyām te namaḥ | tābhyām no gacchas tābhyām  
no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum |  
ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam  
z 1 z sarā cāsi sarasvatī cāsi tasyās te vrahma ca kṣatraṁ cāiti ° °  
enam z 2 z vasubhṛc cāsi vasumatī cāsi tasyās te sūnṛtā cerā cāiti ° °  
enam z 3 z mahaś cāsi mahasvatī cāsi tasyās te kāmāś ca tṛptiś cāiti  
° ° enam z 4 z sarvā cāsi sarvaṁ cāsīdaṁ tasyās te viśvaṁ ca viśve ca  
devā yanti mukhe | tābhyām te vidheyaṁ tābhyām te namaḥ | tābhyām  
no mṛḍa tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ  
piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo  
vimadan na enam z 5 z 7 z anu 8 z

## 49

(Ś. 6. 114–117. 1)

[f183a2] yād devā devahēḷanaṁ devāśaś cakṛmā vayāṁ āditya-[3]s  
tāsmā no yūyām ṛtasyantenā muñcatā z 1 z ṛtasyantenādityā yadatrā  
mu-[4]muñcateha na | yajñāi yajñamāhasas śikṣantu upārīma z 2 z  
vedassvapā [5] yajamānās srucājyena juhvataḥ akāmā viśve vo devās  
śikṣanto nopa me-[6]śima z 3 z yad vidāṅso yadi vidvāsaḥ enāśaś cakṛmā  
vayāṁ | tasmā-[7]n na hy amuñcata viśve devās sajośasā z 4 z yadi  
jāgrad ṛjat svapaṁ ye-[8]nenasyo karaṁ bhūtiṁ mā tasmād bhavyaṁ  
ca drupadād evi muñcatām z 5 z drupadād i-[9]va mumucānas sindhu  
snātvā malād iva | pūtaṁ pavitreṇājyaṁ viśvān muñcatu māi-[10]nasaḥ  
z 6 z adyāsaṁ cakrun nikhananto agre kārṣṭvaruṇā navino nu vi-  
[11]dyayā vāivasvatena rājana taj juhomy adhā yajñāi madhumān no  
astu z 7 z [12] vāivasvataḥ kṛṇavad bheṣajāni madhubhāgo madhunā  
saṁ srjāti | mātūr yad e-[13]na iṣitaṁ na āgam yad vā pitāparā yad vo  
jihvile z 8 z yadadaṁ mātūr ya-[14]di vā pitun no bhrūtaḥ putrābhretaso  
na āgam | yāvanto ssat pitarāḥ sajante [15] teṣāṁ sarveṣāṁ śivo stu  
manyuḥ z 9 z apamṛtyum apratītaṁ yad asmīn a-[16]syena balinā  
carāmi | idaṁ tad agne anṛṇo bhavāmi jīvan na ena prati [17] dadāmi  
sarvaṁ z 10 z anu 1 z

In the left margin about opposite line 9 is *ve*, possibly to correct *viśvān* to *viśve*; above the first sign of *adyāsaṁ* in line 10 is a correction which looks like *bhya*.

Bm in line 10 has *cakrun* ni° *agne*; a later hand added the *r* to the doubled *n*.

Read: yad devā devahēḷanaṁ devāśaś cakṛmā vayam | ādityās tasmān  
no yūyam ṛtasyartena muñcata z 1 z ṛtasyārtēnādityā yajatrā muñcateha  
naḥ | yajñāir yad yajñavāhasas śikṣanta upārīma z 2 z medasvatā yaja-

mānās srućājyena juhvataḥ | akāmā viśve vo devās śikṣanto nopa śekima  
 z 3 z yad vidvāṁso yad avidvāṁsa enāṁsi cakṛmā vayam | tasmān no hy  
 amuñcata viśve devās sajośasaḥ z 4 z yadi jāgrad arjant svapann ena enasyo  
 'karam | bhūtaṁ mā tasmād bhavyaṁ ca drupadād iva muñcatām z 5 z dru-  
 padād iva mumucānas sindhāu snātvā malād iva | pūtaṁ pavitreṇevājyaṁ  
 viśvān muñcantu māinasah z 6 z yady āmaṁ cakrur nikhananto agre  
 kārṣiṇaṁ annavido na vidyayā | vāivasvate rājani taj juhomy atha  
 yajñiyaṁ madhumad no astu z 7 z vāivasvataḥ kṛṇavad bheṣajāni madhu-  
 bhāgo madhunā saṁ srjāti | mātur yad ena iṣitaṁ na āgan yad vā  
 pitāparāddho jihīḍe z 8 z yadidaṁ mātur yadi vā pitur no bhrātuḥ putrāc  
 cetasa ena āgan | yāvanto 'smān pitarah sajante teṣāṁ sarveṣāṁ śivo 'stu  
 manyuḥ z 9 z apamityam apratitaṁ yad asmin yamasya yena balinā  
 carāmi | idaṁ tad agne anṛṇo bhavāmi jivann eva prati dadāmi sarvam  
 z 10 z 1 z

St 2. In pāda c yad is supplied from Ś, tho vo as in TB. 2. 4. 4. 8  
 would seem good.

St 5. In pāda a Ś has yadi for arjant.

St 6. In pāda b Ś has svinnah for sindhāu.

St 10. For this stanza we should compare particularly TA. 2. 3. 2  
 and SMB. 2. 3. 20. In a asmin seems sure, and the form of d is pretty  
 well assured by the form of the pāda in TA.

## 50

(Ś. 6. 117. 2-120. 2)

[f183a17] ihāiva santaḥ prati dadhma etaj jivā [18] jivebhyo ni hrāma  
 enat. apamṛtyu dhānyaṁ yaj jaghāsā agnir mā tasmā-[19]d anṛṇaṁ  
 kṛṇotu z 1 z anṛṇāsmīn anṛṇāś parasmīns tṛtṛīye [f183b] nāke anṛṇāś  
 syāma | ye devayāmnā uta pitryānās sarvāṁ patih anṛṇā adī-[2]pa  
 z 2 z yad astābhyāṁ cakṛmā kilvitham akṣam aktam avilipsamānā |  
 ugrampa-[3]śye ugrajitāu cad adyāpsarasām anu dattām ṛḍaṁ naḥ z 3 z  
 ugrampaśye rāṣṭrabhṛta-[4]ś kilviṣaṁ yad akṣavṛttam anu dattan vas  
 tat. nṛṇvāno nṛṇvā yad ayaśchamāno yamasya lo-[5]ke adhi yajjarāyut.  
 z 4 z yasmāruṇi yasya jāyām upāimeyaṁ yājamānāu a-[6]abhy emahe |  
 vā te vājīn vājībhir mottarām adyeva patnī apsarasaṁpaditam. z 5 z [7]  
 yad idāivyaṁn āham ṛṇaṁ kṛṇomy atām asminn agna uta saṁ grṇantu  
 vāiśvānaro no dhīpā [8] no vasiṣṭha uruṁ nayātu sukṛtasya lokam.  
 z 6 z vāiśvānaraḥ pāvayā naḥ pa-[9]vitṛāir yat saṁgalam avidhāvāmy  
 āśāṁ | anājānāṁ manasā yācamāno [10] yatra tvāinno pa dīśchāmi  
 z 7 z vāiśvānarāya prati vedayāmetad anṛṇaṁ [11] saṅgaro devatāsu |  
 sa yatān pāsān vicṛtaṁ pra vedā adā pakvena saha sambha-[12]vema

z 8 z yad antarikṣam prthivīm uta dyām yan mātaram pitaram vā jihīm-  
[13]sima | agnir mā tasmād enaso gārhapatyas pra muñcatu z 9 z bhūmir  
mā-[14]tā aditin no janitram trātāntarikṣam abhiśastyā naḥ dyāun naḥ  
pitā pitryāt sambha-[15]vāmi jahāmiṣṭvā ma viśya lokām. z 10 z anu z 2

Above the sā of jaghāsa in f183a18 the ms has mā; in the left margin of f183b about opposite line 15 is mi but what it corrects is not evident.

Bm has hrāsa in f183a18; pitṛnās sarvaṁ in f183b1; °mānāḥ in 2; °vṛttum in 4; moturām in 6; pavayā in 8; muñcata in 13; and dyaūr nnaḥ in 14 where a later hand has added the r to the double n.

Read: ihāiva santaḥ prati dadma etaj jīvā jīvebhyo ni harāma enat |  
apamitya dhānyam yaj jaghasāgnir mā tasmād anṛnam kṛnotu z 1 z  
anṛnā asminn anṛnās parasmiṁs tṛtiye nāke anṛnās syāma | ye devayānā  
uta pitryānās sarvān patho anṛnā udīpsema z 2 z yad dhastābhyān  
cakrām kilbiṣāṇy akṣāṇām aktam abhilipsamānāḥ | ugrampaśye ugrajitāu  
tad adyāpsarasāv anu dattām ṛnam naḥ z 3 z ugrampaśye rāṣṭrabhṛt  
kilbiṣāṇi yad akṣavṛttam anu dattām naḥ tat | ṛnān no naṛnam yad  
yacchamāno yamasya loke adhirajjur āyat z 4 z yasmā ṛnam yasya jāyām  
upāmi yaṁ yacamāno abhyemi devāḥ | te †vājin vājibhir† mottarām mad  
devapatnī apsarāsāv adhītam z 5 z yad adīvyann aham ṛnam kṛnomy  
adāsyann agna uta saṁgrṇāmi | vāiśvānaro no adhipā vasiṣṭha uruṁ  
nayātu sukr̥tasya lokam z 6 z vāiśvānaraḥ pāvayān naḥ pavitrāir yat  
saṁgaram abhidhāvāmy āsām | anājānan manasā yacamāno yat tatrāino  
‘pa dhitsāmi z 7 z vāiśvānarāya prati vedayāmi tad anṛnam saṁgaro  
devatāsu | sa etān pāsān vicṛtaṁ pra vedātha pakvena saha saṁ bhavema  
z 8 z yad antarikṣam prthivīm uta dyām yan mātaram pitaram vā  
jihīnsima | agnir mā tasmād enaso gārhapatyas pra muñcatu z 9 z bhūmir  
mātāditir no janitram bhrātāntarikṣam abhiśastyā naḥ | dyāur naḥ pitā  
pitryāc chaṁ bhavāti jānim ṛtvā mā †viśya lokām† z 10 z 2 z

St 2. In pāda d udīpsema is mostly a guess; adhiyāma or atiyāma might be satisfactory.

St 3. Pāda b is doubtful if indeed possible.

St 5. Ś has vācam vadiṣur in c, and something like that is intended here.

[f183b15] yatrā suhānda-[16]s sukr̥to madanti vihāya rogaṁ tanvas-  
yāyā | āsruṇāṁgair haritās svarge yatrā [17] paśyema pitarāu ca putro  
z 1 z viśāṇām pāsām uta vi śya tad yad yad uttamādha-[18]mā vāruṇā  
ye | yad dāruṇā vadhrame yaś ca rajjvā yad bhūmyāmī baddhase yaś ca  
vā-[19]cā z 2 z udagātām bhagavatī vidṛtāu nāma tūrake prehāmṛtasya

yaścha-[20]taṁ prato baddhakamocanam. z 3 z vi jīṣva lokam kṛṇu  
baddhām muñcāsi ba-[f184a]ddhakam | yonyā yavaṣ pracyuto garbhaṣ  
prthak sarvām anu gaśchā z 4 z taṁ prajānan ity e-[2]kā z 5 z tadāṁ  
tadatum aty eke carantu yeśām dhattam ānam pitryeṇa | abandha eke  
jana-[3]tuṣ prayaschām dattam te śikṣām ma svarga eṣām z 6 z anv  
ārabhetām anu paṁ rabhetām e-[4]taṁ lokam śraddhadānā sṛjante |  
vidvān pūrtam praviṣtam agnāu tasya guptaye | dampatī maṁ [5] śra-  
yethām. z 7 z devāṣ pitaras pitaro devā yo ssi so ssi so yam asmi pra  
[6] śajāmi śatajāmi mejate sya saṁ māiṣṇavastuṣṇoś śāntam z 8 z śivam  
kṛ-[7]taṁ tasmān māvayam. z 9 z nāke rājām pratiṣṭhatu viddha  
pūrtasya no rājām sa [8] deva sumanā bhava z 10 z anu 3 z

In the top margin of f184a is nā correcting prajānan.

Bm has udāgātām ° vidyatāu in f183b19; jīṣta in 20; tadattam in  
f184a2; and devā pi° in 5.

Read: yatrā suhārdas sukṛto madanti vihāya rogam tanvas svāyāḥ |  
aśloṇā aṅgair ahrutās svarge tatrā paśyema pitarāu ca putrān z 1 z  
viṣāṇā pāsān uta vi śyadhy asmad ya uttamā adhamā vārunā ye | yad  
dārunā badhyase yac ca rajjvā yad bhūmyām badhyase yac ca vācā z 2 z  
udagātām bhagavatī vicrtāu nāma tārake | prehāmṛtasya yacchatām  
prāitu baddhakamocanam z 3 z vi jihīṣva lokam kṛṇu baddhām muñcāsi  
baddhakam | yonyā iva pracyuto garbhaṣ pathas sarvām anu gacchā z 4 z  
taṁ prajānan prati grhṇāti vidvān vṛhaspatiḥ prathamajā ṛtasya |  
asmābhir dattam jarasaṣ parastād acchinnaṁ tantum anu saṁ tarema  
z 5 z tataṁ tantum aty eke tarantu yeśām dattam āyanam pitryeṇa |  
abandhv eke janantaṣ prayacchān dātum te śikṣān sa svarga eṣām z 6 z  
anvārabhethām anusaṁrabhethām etaṁ lokam śraddadhānāḥ sajante |  
yad vām pūrtam praviṣtam agnāu tasya guptaye dampatī saṁśrayethām  
z 7 z devāṣ pitaras pitaro devā yo 'smi so 'smi so 'yam asmi z 8 z sa  
pacāmi sa dadāmi sa yaje sa 'saṁ māiṣṇavastuṣṇoś śāntam śivam kṛtam  
tasmān māvayan z 9 z nāke rājasi prati tiṣṭha tatrāitat prati tiṣṭhatu |  
tasya no rājan sa deva sumanā bhava z 10 z 3 z

St 1. In pāda c ahrutās is taken from Ś but haryatās might be  
considered.

St 2. These pādas are Ś. 6. 121. 1ab and 2ab. In a Ś does not have  
uta, and in c it has locatives.

St 3. For pādas ab cf. Ppp 1. 99. 2 and 3. 2. 4; Ś. 2. 8. 1 and 3. 7. 4.

St 5. This is given as it appears at Ppp 2. 60. 2, where stanza 1 is  
Ś. 6. 122. 4.

St 6. In pāda c Ś has dadataḥ prayacchanto; dadataṣ might well be  
restored here, but janantaṣ seems possible.



## 52

[f184a8] *apāsmād vrāhmaṇyām sandhām apādhārām ni da-[9]dhmasi | indrāgnī nava svavedasām arṇavād adhi muñcatām. z 1 z namas te vrā-[10]hmaṇā sandhe aparehyata etaḥ yo smān dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ te pra suvāmi vi-[11]dhumadhyāṁ prasūryāḥ z 2 z apāram tvāhur arṇavam anuryājāhve viduḥ yas te vedo na [12] ramāsyāṁ mahat sāksād vedimukham. z 3 z tava niryāja tava te viduḥ indreṇa kli-[13]ptā yonir narako syā kulāyam. z 4 z mahāṁ samudro rajaso viśānas svargaṁ lo-[14]ke api naṣ kṛṇotu z 5 z*

Bm has *apāram* hur in line 11.

Read: *apāsmād vrāhmaṇyām sandhām apādhārām ni dadhmasi | indrāgnī viśvavedasāv arṇavād adhi muñcatām z 1 z namas te vrāhmaṇa-sandhe apare hy īata etaḥ | yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ te pra suvāmi vidhumadhyāṁ pra sūryāḥ z 2 z apāram tvāhur arṇavam īanur yājāhve | viduḥ | yas te īvedo naram ī āsyāṁ mahat sāksād vedimukham z 3 z ītava niryāṇam tava te viduḥ | indreṇa kṛptā yonir narako 'syāḥ kulāyam z 4 z mahān samudro rajaso vimānas svarge loke api naṣ kṛṇotu z 5 z 4 z*

There are many uncertainties here. In stanza 2 perhaps we might read *atyetya*: and possibly the end of the stanza needs emendation. In stanza 3 it seems likely that *pāda b* should be the same as the second *pāda* of stanza 4, i. e. *niryāṇam* °; and one may suspect also that part of a *pāda* has been lost at the beginning of stanza 4, showing a parallelism with the *pāda* beginning *niryāṇam*.

## 53

(Ś. 11. 3)

[f184a14] *tasyodanasya vrhaspati śiro vrahma mukhaṁ sūryācandra-[15]masāv akṣāu | vrhadrathantare śrotre agnir āsyāṁ vidyuj jihvā maruto dantūṣ pavā-[16]naṣ prāṇaḥ oṣadhayo lomāni vanaspatayaṣ keśāṣ samudro sūtram āsvinā pra-[17]pade | caruṁ pañcabīlam ukhaṁ gharmam abhi yaṁ duhe | cakṣur musalaṁ kam ūlūkhalāṁ [18] sūrpam aditi sūrpagrāhī vāsomapāvinaḥ. | gāvāṣ staṇḍūlāśvaṣ ka-[19]nā maṣakāṣ tuṣāṣ kham ut phalīkaraṇā śyāmam ayo lohitaṁ ayo syāṁ māṁsaṁ | [20] triṣu bhaṣmārjunam astir haritaṁ varṇaṣ puṣkalaṁ gandhaṣ phalaṣ pātram aṣṭārāu bā-[21]hū sphāmuṣa dā varatrā | yathānūkyāṁ yugāni catravaḥ rcaṁ ha-[f184b]stām abhiṣecanaṁ kulyopasecanam ārtavāṣ paktāro agniṣ prāsitā vrāhmaṇaṣ prati-[2]grhyatā z 5 z*

In the right margin opposite line 15 is *pavamā*. Bm has made the same correction by inserting *mā* above the line.

Read: tasyāudanasya vṛhaspatīś śīro vrahma mukham z 1 z sūryā-candramasāv akṣyāu vṛhadrathantare śrotre z 2 z agnir āsyaṁ vidyuj jihvā z 3 z maruto dantāḥ pavamānaḥ prāṇaḥ z 4 z oṣadhayo lomāni vanaspatayaḥ keśāḥ z 5 z samudro mūtram aśvinā prapade z 6 z caruṁ pañcabilam ukhaṁ gharma bhīndhe z 7 z cakṣur musalaṁ kāma ulū-khalam z 8 z ditiś sūrpam aditiś sūrpagrāhī vāto apāvinak z 9 z gāvas taṇḍulā aśvāḥ kaṇā maśakās tuṣāḥ z 10 z kham u phalīkaranāḥ z 11 z śyāmam ayo lohitam ayo 'sya māṁsam z 12 z trapu bhasmārjunam asthi haritam varṇaḥ puṣkalaṁ gandhaḥ z 13 z khalaḥ pātram aṣṭārāu bāhū z 14 z sphyaṁ aṁsāu gudā varatrāḥ z 15 z īṣānūkyāṁ yugāni jatravaḥ z 16 z ṛtaṁ hastāv abhiṣecanaṁ kulyopasecanam z 17 z ārtavaḥ paktāro agniḥ prāśītā vrāhmaṇaḥ pratigrahītā z 18 z 5 z

This and the next five hymns present much the same material as in §. 11. 3, but with rather more variations in arrangement than in words. The division into stanzas is based largely on that in § in our first three hymns; in the others considerations of symmetry also helped to decide the arrangement.

## 54

## (§. 11. 3)

[f184b2] tasyōdanasya bhūmiḥ kumbhī dyāur apidhānaṁ śīro bhram uṣyā nihāro [3] vṛhad āyamano rathantara darvī diśaḥ pārśa sītā pārśavaḥ siktā upadhyāṁ va-[4]lalam upastaraṇam ahorātre vikramaṇe odanasya varṣaṁ prokṣaṇa marutaḥ paryāṁ-[5]dhati marutaḥ kiṣvad iva paridhayaḥ ṛcā kumbhī dhinīyate sārsvijyena preṣya-[6]te | vrāhmaṇā pratigrhyate | etasyōdanasyāivaṁ mahimānaṁ vidyā nālpa-[7]yitu vrūyāṁ nānupasecaneti nāidaṁ ci gaṁ ceti yāvad datābhimanasyetva caṁ nā-[8]ti vade | odanena yajñavatas sarve lokāḥ samāpyā asmin samudro dyāur bhūmi-[9]s trayo varaparaṁ sruta z 6 z

In the top margin toward the right the ms has mūṣyā correcting bhram uṣyā of line 2; in the left margin opposite line 3 it has pārśve.

Bm has sātviyena in line 5.

Read: tasyāudanasya bhūmiḥ kumbhī dyāur apidhānam z 1 z śīro 'bhram uṣā nihāraḥ z 2 z vṛhad āyavanaṁ rathantaraṁ darvī z 3 z diśaḥ pārśve sītāḥ pārśavaḥ z 4 z siktā ubadhyaṁ valanam upastaraṇam z 5 z ahorātre vikramaṇe odanasya varṣaṁ prokṣaṇaṁ marutaḥ paridadhati z 6 z ṛmarutaḥ kiṣvadivaḥ paridhayaḥ z 7 z ṛcā kumbhy adhinīyate sārsvijyena preṣyate vrahmaṇā pratigrhyate z 8 z ya etasyāudanasyāiva mahimānaṁ vidyāt z 9 z nālpa iti vrūyān nānupasecana iti nedaṁ ca kiṁ ceti z 10 z yāvad datābhimanasyeta tan nātivadet z 11 z odanena yajñavatas sarve lokāḥ samāpyāḥ z 12 z asmin samudro dyāur bhūmiḥ trayo 'varaparaṁ śritāḥ z 13 z 6 z

## 55

(Ś. 11. 3)

[f184b9] vrahmavādino vadanti pratyañcam odanañ prāśiḥ yas tvā-  
 [10]m odana iti kasyena śīrṣṇā prāśi yena mukhena prā yenaṁ akṣibhyāñ  
 prā yenañ śro-[11]trābhyāñ prā yenaṁ āsyena prā yenañ jihvayā prā  
 yenañ dantāiḥ pra yena prāñāi-[12]ḥ pra yenaṁ urasā prā yenañ vyacasā  
 prā yenañ prṣṭhena prā yenaṁ udareṇa prā ye-[13]nañ vastinā prā  
 yenañ ūrubhyāñ prā yenaṁ aṣṭhivadbhyāñ prā kamyenañ padbhyāñ  
 pra kasyāñ enaṁ [14] pratiṣṭhāyāñ prāśīt. vrahmavādino vadanti pra-  
 tyañcam odanañ prāśiḥ prācyāñ tvā-[15]m odanañ prāśir yas tvāñ  
 odana iti | kasyenañ hastābhyāñ prāśīt. z 7 z

The ms has in the left margin opposite line 12 vaca correcting vyacasā;  
 and in line 14 an interlinear correction of prācyāñ to °cāñ.

Read: vrahmavādino vadanti pratyañcam odanañ prāśiḥ prācyāñ  
 tvam odanañ prāśiḥ | yas tvāñ odana iti kasyāinañ śīrṣṇā prāśiḥ z 1 z  
 vrahmavādino ° ° ° ° kasyāinañ mukhena prāśiḥ z 2 z vrahmavā-  
 dino ° ° ° ° kasyāinañ akṣibhyāñ prāśiḥ z 3 z vrahmavādino  
 ° ° ° ° kasyāinañ śrotrābhyāñ prāśiḥ z 4 z vrahmavādino  
 ° ° ° ° kasyāinañ āsyena prāśiḥ z 5 z vrahmavādino ° ° ° °  
 kasyāinañ prāñāiḥ prāśiḥ z 6 z vrahmavādino ° ° ° ° kasyāinañ  
 urasā prāśiḥ z 7 z vrahmavādino ° ° ° ° kasyāinañ vyacasā  
 prāśiḥ z 8 z vrahmavādino ° ° ° ° kasyāinañ prṣṭhena prāśiḥ  
 z 9 z vrahmavādino ° ° ° ° kasyāinañ udareṇa prāśiḥ z 10 z  
 vrahmavādino ° ° ° ° kasyāinañ vastinā prāśiḥ z 11 z vrahmavā-  
 dino ° ° ° ° kasyāinañ ūrubhyāñ prāśiḥ z 12 z vrahmavādino  
 ° ° ° ° kasyāinañ aṣṭhivadbhyāñ prāśiḥ z 13 z vrahmavādino  
 ° ° ° ° kasyāinañ prapadbhyāñ prāśiḥ z 14 z vrahmavādino  
 ° ° ° ° kasyāñ enaṁ pratiṣṭhāyāñ prāśiḥ z 15 z vrahmavādino  
 vadanti pratyañcam odanañ prāśiḥ prācyāñ tvam odanañ prāśiḥ | yas  
 tvāñ odana iti kasyāinañ hastābhyāñ prāśiḥ z 16 z 7 z

## 56

(Ś. 11. 3)

[f184b15] tataś ce-[16]nañ anyena śīrṣā prāśir yābhyāñ medam agre  
 prāśnañ śīras tvāvapatiṣyatīty enaṁ āha | [17] tataś cedam aṇnābhyāñ  
 akṣibhyāñ prāśir yābhyāñ medam agre prāśnañ | andho bhaviṣyasīty  
 ena-[18]m āha tataś cedam annādyāñ śrotrābhyāñ prāśir yābhyāñ  
 medam agre prāśnañ badhiro bha-[19]viṣyasīty enaṁ āha tataś cedam  
 aṇnāñ dantāiḥ prāśir yābhyāñ edas agre prāśir yā-[20]bhyāñ medam

agre prāśnam prāṇas tvāśchasīty enam āha | tataś cedam anyena vyacasā  
 [21] prāśir yābhyām ed agre prāśnam rājayakṣmas tvā haniṣyatīty  
 enam āha | tataś ceda-[f185a]m anyena prṣṭhena prāśir yādyām edam  
 agre prāśnam | vidyu tvā haniṣyatīty enam āha | tataś ce-[2]nam anyena  
 udareṇa prāśir yādyām edam agre prāśnam ūrū tevaprṣchetety enam āha |  
 tata-[3]ś cenam anyena vastinā prāśir yādyām edam agre prāśnam apsu  
 mariṣyatīty enam āha | ta-[4]taś cenam anyena ūrubhyām prāśir yābhyām  
 edam agre prāśnam varuṇas tvā śchasīty enam āha | [5] tataś cedam  
 anyena aśnīvadbhyām prāśir yābhyām edam agre prāśnam śyāmo bhavi-  
 ṣyasīty ena-[6]m āha | tataś cenam anyena padbhyām prāśir yābhyām  
 edam agre prāśnam sarpaś tvā śchamī-[7]ty enam āha | tataś canam  
 anyeno pratiṣṭhāyām prāśir yābhyām edam agre prāśnam | apra-  
 [8]pratiṣṭhāno mariṣyasīty enam āha z tataś cenam anyena pratiṣṭhāyām  
 prāśir yābhyā-[9]m idam agre prāśnam | vrāhmaṇo haniṣyasīty enam  
 āha z 8 z

The ms has an interlinear correction urasā for vyacasā at the end of f184b20; in f185a5 the sign pra of prāśir looks more like rpra, but what appears to be a suprascript r is a mark added later to indicate long a; the same sort of mark is common in Bm.

Bm had yādyām in f185a2 and corrected it to yābhyām; in the next line it also has yābhyām; at the end of 5 it has enum, which may possibly be the reading of the birch-bark, though I think not.

Read: tataś cānam anyena śīrṣṇā prāśir yena cedam agre prāśnan śīras te ava patiṣyatīty enam āha z 1 z tataś cānam anyābhyām akṣī-  
 bhyām prāśir yābhyām cedam agre prāśnan andho bhaviṣyasīty enam āha  
 z 2 z tataś cānam anyābhyām śrotrābhyām prāśir yābhyām cedam agre  
 prāśnan badhiro bhaviṣyasīty enam āha z 3 z tataś cānam anyāir dantāiṣ  
 prāśir yāiś cedam agre prāśnan prāṇas tvā hāsyatīty enam āha z 4 z tataś  
 cānam anyena vyacasā prāśir yena cedam agre prāśnan rājayakṣmas tvā  
 haniṣyatīty enam āha z 5 z tataś cānam anyena prṣṭhena prāśir yena  
 cedam agre prāśnan vidyut tvā haniṣyatīty enam āha z 6 z tataś cānam  
 anyenodareṇa prāśir yena cedam agre prāśnan ūrū te 'va patsyeta ity  
 enam āha z 7 z tataś cānam anyena vastinā prāśir yena cedam agre  
 prāśnan apsu mariṣyasīty enam āha z 8 z tataś cānam anyābhyām ūru-  
 bhyām prāśir yābhyām cedam agre prāśnan varuṇas tvā chāsyatīty enam  
 āha z 9 z tataś cānam anyābhyām aśhīvadbhyām prāśir yābhyām cedam  
 agre prāśnan srāmo bhaviṣyasīty enam āha z 10 z tataś cānam anyā-  
 bhyām padbhyām prāśir yābhyām cedam agre prāśnan sarpaś tvā chā-  
 syatīty enam āha z 11 z tataś cānam anyayā pratiṣṭhāyā prāśir yayā cedam  
 agre prāśnan apratiṣṭhāno mariṣyasīty enam āha z 12 z tataś cānam  
 anyasyām pratiṣṭhāyām prāśir yasyām cedam agre prāśnan vrāhmaṇam  
 haniṣyasīty enam āha z 13 z 8 z

57

(Ś. 11. 3)

[f185a9] tam ahaṁ na pratyāñcam na [10] parāñca nāham odanaṁ  
na māham odanaṁ odane odanaṁ prāśīt. vṛhaspa-[11]tinā śīrṣṇā |  
āśīhad vrahmaṇā mukhena | āśīt sūryāścandramasāu dyā [12] sakhībhyāṁ  
āśīd rathantarābhyāṁ śrotrābhyāṁ āśīd agner āsyena | āśīd vidyutā  
[13] jihvayā | āśīr manadbhir dantāiḥ āśīt sapta ṛṣibhiḥ prāñāiḥ āśīt  
pr-[14]thivyorasā | āśīd antarikṣeṇa vyacasā āśīd yuvā prṣṭhena | āśīt  
samu-[15]dreṇa vastinā āśīr mittrāvaruṇayor ūrubhyāṁ | āśīd ṛtasyāv  
aṣṭhiva-[16]dbhyāṁ | āśīt savituḥ padbhyāṁ āśīt tasyāṁ pratiṣṭhāyāṁ  
prāśīt. tam āhaṁ na pra-[17]tyāñcam na parāñcam nāham odanaṁ na  
māham odanaṁ odane odanaṁ prāśīt sa-[18]tyasya hastābhyāṁ tena  
prāśīṣus tena mā ruhotat tena ma jīgamaṁ yat tasmāṁ [19] vāi lokāṁ  
lokāś trayastriṁśataṁ prajāpatin nirmītaḥ yat trayastriṁśat prajāpa-  
[20]tis praṣṭhāḥ puṇyalokāḥ te sya sarve abhicita viruddhā bhavanti ya  
e-[f185b]vaṁ veda z 9 z

Near the beginning of line 14 the ms indicates by interlinear sign correction of āśīd to ācīd: toward the end of line 19 Bm has ya trayas°.

Read: tam ahaṁ na pratyāñcam na parāñcam nāham odanaṁ na māham  
odano na vā odana odanaṁ prāśīt | vṛhaspatinā śīrṣṇāśīt z 1 z tam ahaṁ  
° ° ° prāśīt | vrahmaṇā mukhenāśīt z 2 z tam ahaṁ ° ° °  
prāśīt | sūryāścandramasābhyāṁ akṣībhyāṁ āśīt z 3 z tam ahaṁ ° ° °  
prāśīt | rathantarābhyāṁ śrotrābhyāṁ āśīt z 4 z tam ahaṁ ° ° °  
prāśīt | agnīnāsyenāśīt z 5 z tam ahaṁ ° ° ° prāśīt | vidyutā jihva-  
yāśīt z 6 z tam ahaṁ ° ° ° prāśīt | marudbhir dantāir āśīt z 7 z  
tam ahaṁ ° ° ° prāśīt | saptaṛṣibhiḥ prāñāir āśīt z 8 z tam ahaṁ  
° ° ° prāśīt | prthivyorasāśīt | z 9 z tam ahaṁ ° ° ° prāśīt |  
antarikṣeṇa vyacasāśīt z 10 z tam ahaṁ ° ° ° prāśīt | divā prṣṭhe-  
nāśīt z 11 z tam ahaṁ ° ° ° prāśīt | samudreṇa vastināśīt z 12 z  
tam ahaṁ ° ° ° prāśīt | mittrāvaruṇayor ūrubhyāṁ āśīt z 13 z tam  
ahaṁ ° ° ° prāśīt | ṛtasyāṣṭhivadbhyāṁ āśīt z 14 z tam ahaṁ  
° ° ° prāśīt | savituḥ padbhyāṁ āśīt z 15 z tam ahaṁ ° ° °  
prāśīt | tasyāṁ pratiṣṭhāyāṁ prāśīt z 16 z tam ahaṁ na pratyāñcam na  
parāñcam nāham odanaṁ na māham odano na vā odana odanaṁ prāśīt |  
satyasya hastābhyāṁ ta enam prāśīṣus ta enam ā ruohan ta enam  
ajigaman z 17 z yat trayastriṁśat prajāpatis praṣṭhāḥ puṇyalokāḥ |  
tasya sarve abhicitā aviruddhā bhavanti ya evaṁ veda z 18 z 9 z

[f185b1] eṣa vā odanas sarvāṅgas sarvātmā sarvaparus sarvapāt sarva-  
prsthāh [2] sarvāṅgas sarvātmā sarvaparus sarvapṛsthō bhavati ya  
evam veda | ya evam veduṣopa-[3]draṣṭā bhavaty upadraṣṭā prāṇam  
vṛṇaddhi na ca prāṇam vṛṇaddhy aja sarvas sam jī-[4]yate atha sarvas  
sam jīyate thāinam āha pratiṣṭhāno nāyatano marīṣyasīti | apra-  
[5]tiṣṭhāny avānāyatano ya evam viduṣopadraṣṭā bhavati z 10 z anuvā 9 z

In the top margin of f185b is vidu evidently meant as a correction of veduṣo° in line 2.

Bm has sarvapuruḥ both times.

Read: eṣa vā odanas sarvāṅgas sarvātmā sarvaparus sarvapāt sarva-  
prsthāh z 1 z sarvāṅgas sarvātmā sarvaparus sarvapāt sarvapṛsthō bhavati  
ya evam veda z 2 z ya evam viduṣa upadraṣṭā bhavaty upadraṣṭā prāṇam  
vṛṇaddhi z 3 z na ca prāṇam vṛṇaddhi atha sarvas sam jīyate 'thāinam  
āhāpratiṣṭhāno 'nāyatano marīṣyasīti z 4 z apratiṣṭhāna evānāyatano ya  
evam viduṣa upadraṣṭā bhavati z 5 z 10 z anu 9 z

[f185b6] kena pārṣṇī yābhṛte pāuruṣasya kena māmsam sambhṛtam  
kena gulphāu kenāṅguliḥ pe-[7]śinī | kena khani kenāuśchinamkāu  
madhyataḥ kaṣṇa pratiṣṭhām kasmān na gulphāv adharā-[8]v ikṛṇvann  
aṣṭhīvantām uttaro pāuruṣasya nīrti jāṅghe nī dadhuḥ kasya jyāni-  
[9]no saṁdhi mū ca jānām catuṣṭham yujyate saṁhatām tvam jānu-  
bhyām ūrdhvaṁ śadhi kabandham śonī [10] yad urāu va u taj jahānāu  
yābhyān kusindham sudhṛtam babhūva | kati devāḥ katime ta [11] āsam  
nīlāś cakror agriyam pāuruṣasya | kati stanāu nī dadhuḥ kaṣṇa kapolāu ka-  
[12]ti skandhān kati pṛṣṭir ajinvam | ko sya bāhū sam abharad vīryam  
krṇavān i-[13]ti | aṁśāu sya tad devaḥ kvasindhā dadhād adhi | mastiṣkam  
asti yatamo lalā-[14]tam kṛkātīkām prathamam yaṣṇa kapālam | yad vā  
cikyam puruṣasya mahno divo ru-[15]roha katamasya devāḥ kaṣṇa sapta  
śāni vi tatarā śīrṣāni karṇam avimāu [16] cakṣiṇī nāmikī mukham |  
yeṣā puruṣā vijāyasya mahanmani catu-[17]spādo dvipādo yaṁti yomūn.  
ahannor ahi jīhvām adadhātu purūcīm a-[18]dhāya mayīm adha sasyāya  
vācam | varivarti mahinā vyomam | a vasānaḥ ka ta [19] cit praveda |  
mūrdhānam asya saṁsīdvātharvā hṛdayam ca yat. mastiṣkād ū-[20]  
rdhvaṁ prerayat pavamā dhi śīrṣṇaḥ tad vātharvaṇaḥ śīro devakoṣas  
samupajitah [21] tat prāṇo bhi rakṣata śrīm amnam atho manaḥ z 10 z

Bm has yātrte, sambhūtañ and gulpho in line 6; kambandhañ in 9; bāhu in 12; catuṣpādāu and yomun in 17.

Read: kena pārṣṇī ābhṛte pūruṣasya kena māmsaṁ sambhṛtañ kena gulphāu | kenāṅgulīṣ peṣinīḥ kena khāni kenocchnakāu madhyataṣ kaṣ pratiṣṭhām z 1 z kasmān nu gulphāv adharāv akrṇvann aṣṭhivantāv uttarāu pūruṣasya | nirṛtya jaṅghe ny adadhuḥ kva svij jānunoḥ sandhī ka u taj jajāna z 2 z catuṣṭayaṁ yuyate saṁhitāntaṁ jānubhyām ūrdhvaṁ śithiraṁ kabandham | śroṇī yad ūrū ka u taj jajāna yābhyām kusindhaṁ sudhṛtaṁ babbhūva z 3 z kati devāṣ katime ta āsan tñīlāś cākṛur agriyaṁ pūruṣasya | kati stanāu ny adadhuṣ kaṣ kaphāudāu kati skandhān kati prṣṭīr acinvan z 4 z ko 'sya bāhū sam abharad vīryaṁ kṛṇavād iti | aṁsā ko asya tad devaṣ kusindha ā dadhād adhi z 5 z mastiṣkam asya yatamo lalāṭaṁ kakāṭikāṁ prathamō yaṣ kapālam | tṛyadvā cityaṁ pūruṣasya mahno divaṁ ruroha katamas sa devaḥ z 6 z kas sapta khāni vi tatarda śīrṣaṇi karpāv imāu cakṣaṇī nāsike mukham | yeṣāṁ purutrā vijayasya mahmani catuṣpādo dvipādo yanti yāmam z 7 z hanvor hi jihvām adadhāt purūcīm adhā mahīm adhi śīśrāya vācam | sa varīvartti mahinā vyoman apo vasānaṣ ka u cit pra veda z 8 z mūrdhānam asya saṁsīvyātharvā hṛdayaṁ ca yat | mastiṣkād ūrdhvaṁ prerayat pavamāno 'dhi śīrṣṇaḥ z 9 z tad vā atharvapaś śīro devakoṣas samubjitaḥ | tat prāṇo 'bhi rakṣati śīro annam atho manaḥ z 10 z 1 z

St 1. In pāda c Ś has peṣanīḥ but our form seems acceptable, tho not lexical.

St 2. In pāda c I have adopted the reading of Ś tho nirṛtjaṅghe would seem to be a possibility. Also in c, as I believe, the ms reading points rather to kva svij as given than to kvāsyā.

St 3. To read catuṣkam in a would leave the pāda one syllable short.

St 5. In pāda c it seems necessary to restore ko as in Ś.

St 6. In pāda c Ś has citvā as first word; that or something like it is needed.

The last two stanzas are 26 and 27 in Ś.

## 60

(Ś. 10. 2)

[f185b21] priyāpriyāṇi bahulā [f186a] svapno mambādhatandriyaḥ ānandam ugro nandānīs ca tānad vahati pāuruṣaḥ ārtirvarti ni-[2]rrtis kuto dhiṣ puruṣe mati rādhyāḥ samṛddhir ativrddhir matir utadayaṣ kutāṣ ko smi-[3]n āpo dadhād viṣūvṛtaṣ puracyatis sindhum rtyāya jātā tivrārūṇā lohinīs tāmra-[4]dhūmrā ūrdhvāvātīṣ puruṣe tiraścī ko smin rūpam adadhāt ko mahmānaṁ ca nāma ja | [5] gātum ko sminn ikaṣ

*ketuś ca kaś caditrāṇi pūruṣe ko smin reto dadhāt taṁtur ā-[6]tiyatām itaḥ medhām ko smiradhyamhat. | ko vāsām ko anṛtaṁ dadhāu ko vāsasā [7] paridrādhāt ko syāyu kalpayat. balaṁ ko syāi prāyaśchat ko syākalpayaj jīvaṁ || [8] ko smin prāṇam adadhāt ko apānaṁ vyānaṁ u samānaṁ asmin ko devo dhi śūsṛā-[9]va pūruṣe ko smin yajñam adadhād eko agre adhi pūruṣe | ko smin satyaṁ ko anṛ-[10]taṁ ko mṛtyuṁ ko amṛtaṁ dadhāu | kenāmo nv atanata kenāhar akrṇod reje uśasaṁ ke-[11]nāmbemda kenā sāyam̐bhavaṁ dade kenemām bhūmim ūrṇo kena pary abhavad yuvaṁ | ke-[12]nābhi mahnā parvatām kena karmāṇi pūruṣāt. z 2 z*

In the top margin of f186a is sambā correcting mambā°.

Bm has in f186a1 sambā°, but mam° was first written and then a stroke added to make sam°; it has nāsa in 5; and reṇe in 10, but has marginal correction je.

Read: priyāpriyāṇi bahulā svaptaṁ sambādhatandryaḥ | ānandam ugro nandāś ca tān ud vahati pūruṣaḥ z 1 z ārtir avartir nirṛtiḥ kuto 'dhi puruṣe 'matih | rāddhiḥ samṛddhir ativrddhir matir uditayaḥ kutaḥ z 2 z ko 'sminn āpo 'dadhād viśūvṛtaḥ purūcyutas sindhum ṛtyāya jātāḥ | tivrā aruṇā lohinīś tāmradhūmrā ūrdhvā avāciḥ puruṣe tiraścīḥ z 3 z ko 'smin rūpam adadhāt ko mahmānaṁ ca nāma ca | gātum ko 'smin kaṣ ketuś ca kaś caritrāṇi pūruṣe z 4 z ko 'smin reto 'dadhāt tantur ā diyatām itaḥ | medhām ko 'sminn adhy āuhat ko vāsām ko nṛtaṁ dadhāu z 5 z ko vāsasā pary adadhāt ko 'syāyur akalpayat | balaṁ ko 'smāi prāyacchat ko 'syākalpayaj jīvaṁ z 6 z ko 'smin prāṇam adadhāt ko apānaṁ vyānaṁ u | samānaṁ asmin ko devo 'dhi śīsrāya pūruṣe z 7 z ko 'smin yajñam adadhād eko 'gre adhi pūruṣe | ko 'smin satyaṁ ko anṛtaṁ ko mṛtyuṁ ko amṛtaṁ dadhāu z 8 z kenāpo 'nv atanuta kenāhar akrṇod ruce | uśasaṁ kenānvāindha kena sāyam̐bhavaṁ dade z 9 z kenemaṁ bhūmim āurṇot kena pary abhavad divam | kenābhi mahnā parvatām kena karmāṇi pūruṣaḥ z 10 z z 2 z

St 2. In pāda c ativrddhir is suspicious; Ś has avyrddhir and we might read atho vyrddhir; Whitney suggests vyrddhir in Ś.

St 5. In pāda b Ś has tāyatām iti; and iti would be better here.

This hymn begins with the stanza which is number 9 in Ś.

## 61

(Ś. 10. 2)

[f186a12] kena devoṇ anu [13] kṣīyati kena devir ajanayad diśaḥ kena dam anyam̐ nakṣattram̐ kena sat kṣattram̐ ucyate | [14] kena parjanyaṁ āpnoti kena somaṁ vicakṣaṇam̐ | kenedam̐ agniṁ puruṣaḥ kena samvatsa-



[15]ram mime | kenedam bhūmin nihataṣ kena dyāur uttarā hitā |  
kenedam ūrdham tryak vā-[16]ca antarikṣam vaco hitam. | vrahmaṇā  
bhūmin niyatā vrahma jyām uttarām dadhāu | [17] vrahmedam  
ūrdham triyak cāntāntarikṣam vaco hitam. kena śrotriyam āpnoti kena  
so-[18]mam vicakṣanam. kenedam agniṁ puruṣaṣ kena saṁvatsaram  
mime z vrahma śrottriya ā-[19]pnoti vrahmemam parameṣṭhinam.  
vrahma yajñasya śraddhā ca vrahmāsmi ca hataṁ manaḥ [20] ka idam  
asmin sṛjata ka idam māsam sam ābharat. ka imā tvacam ca [21] ka  
idam rūpaṁ sam irayat. vrahmāsti saṁ sṛjata vrahmemāmsam sam  
ābharat. [f186b] vrahmā tvacam ca lomaṁ vrahma rūpaṁ sam irayat.  
ka idam cakṣur asṛjata kaṣ prāṇeke-[2]śvāmayat. ka idam manaś ca  
vācam ca ka imāṁ sam atat param. vrahma cakṣur a-[3]sṛjata vrahma  
khe prāṇam āvayam. | vrahma manaś ca vācam ca vrahmāṁ sam  
abhava-[4]t puram. z 3 z

Bm has devo in f186a12; bhūmin ni° in 15 and another hand has added the r sign above the doubled n; it has tyak in the same line.

Read: kena devān anu kṣiyati kena devīr ajanayad diṣaḥ | kenedam  
anyan nakṣatram kena sat kṣatram ucyate z 1 z kena parjanya āpnoti  
kena somaṁ vicakṣanam | kenemam agniṁ puruṣaṣ kena saṁvatsaram  
mame z 2 z keneyam bhūmir nihitā kena dyāur uttarā hitā | kenedam  
ūrdhvaṁ tryak cāntarikṣam vyaco hitam z 3 z vrahmaṇā bhūmir nihitā  
vrahma dyām uttarām dadhāu | vrahmedam ūrdhvaṁ tryak cāntarikṣam  
vyaco hitam z 4 z kena śrotriyam āpnoti kena somaṁ vicakṣanam |  
kenemam agniṁ puruṣaṣ kena saṁvatsaram mame z 5 z vrahma śrotriyam  
āpnoti vrahmemam parameṣṭhinam | vrahma yajñam ca śraddhām ca  
vrahmāsmi ca hitam manaḥ z 6 z ka idam asthi sam asṛjata ka idam  
māsam sam abharat | ka imāṁ tvacam ca lomaṁ ca ka idam rūpaṁ sam  
āirayat z 7 z vrahmāsti sam asṛjata vrahma māsam sam abharat |  
vrahma tvacam ca lomaṁ ca vrahma rūpaṁ sam āirayat z 8 z ka idam  
cakṣur asṛjata kaṣ prāṇam keṣv tāmayat | ka idam manaś ca vācam ca  
ka imāṁ sam abharat puram z 9 z vrahma cakṣur asṛjata vrahma tke  
prāṇam tāvayam | vrahma manaś ca vācam ca vrahmemam sam abharat  
puram z 10 z 3 z

St 1. In pāda b Ś has dāivajanīr viśah.

St 2. This stanza is in Ś 19ab and 20cd. In c kenedam seems to be correct, as it is repeated in 5c.

St 6. The second hemistich of this would be the response to 19cd of Ś, but it does not appear in Ś, and 19cd of Ś does not appear here.

St 7. This and the next three stanzas are new.

[f186b4] nāinaṃ cakṣur jahāti na prāṇo jarasasaḥ puraḥ puram yo vrahma-[5]no veda yasmāt puruṣa ucyate | yo vāi tām vrahmaṇo vedā-vṛtenānāmṛtaṃ puram. [6] tasmāi vrahma ca vrahmyedhās cāyuṣ praṇaṃ prajāṃ dadhuh aṣṭācakrā navāṃdvārā de-[7]vānaṃ pur ayodhya yā | tasyām hiraṇmayaḥ keśas svargo jyotirūpābhṛtā | tasmi-[8]n hiraṇmaye keśe tridive tripratiṣṭhite | tasmin yad antar ātmanvartad vāi vra-[9]hmavido viduḥ prabhṛājāmānām hariṇīm yaśasā saṃvarivṛtām. puro [10] hiraṇmayīm vrāhmā viveśā ca parājitaḥ z 4 z

Between the lines of the ms there is a correction of keśas svargo in line 7 to keśas sargo.

Bm has vrāhmā in line 10.

Read: nāinaṃ cakṣur jahāti na prāṇo jarasasaḥ puraḥ | puram yo vrahmaṇo veda yasmāt puruṣa ucyate z 1 z yo vāi tām vrahmaṇo vedā-mṛtenāvṛtām puram | tasmāi vrahma ca vrāhmās cāyuṣ praṇaṃ prajāṃ daduh z 2 z aṣṭācakrā navādvārā devānām pūr ayodhyā yā | tasyām hiraṇmayaḥ kośas svargo jyotiṣāvṛtaḥ z 3 z tasmin hiraṇmaye kośe tridive tripratiṣṭhite | tasmin yad antar ātmanvat tad vāi vrahmavido viduḥ z 4 z prabhṛājāmānām hariṇīm yaśasā saṃparivṛtām | puram hiraṇmayīm vrāhmā viveśāparājitaṃ z 5 z 4 z

St 5. In pāda d the reading of the ms might be retained, I believe, but it seems so doubtful that I have adopted the reading of Ś.

[f186b10] ayaṃ te varuṇo maṇi-[11]s sapatnaḥ kṣeṇa bhakṛtaḥ tenā rabhasya tvaṃ śatṛṇ pra mṛṇiḥa durasyataḥ nāinām [12] śnihi pra mṛṇā rabhasva maṇis te stu prayatā parasyat. avārayanta va-[13]ruṇena devā abhyātāram asurāṇām sya śva | anv āraḁṣad varuṇo viśvabha-[14]ṣajas sahasrākṣo vṛto hiraṇmayaḥ yas te śatṛṇ adharān yātayāmi pū-[15]rvam tām dadhnaya u tvā dīṣanti | ayaṃ te kṛtyām vyatatām pādurūṣeyam ayaṃ [16] vadhām. ayaṃ te sarvaṃ pāpmānaṃ varuṇo vārayiṣyate | varuṇo vārayā-[17]vatā idam devo vṛhaspatiḥ yakṣmā pratiṣṭhā yo smin tam u devā vivaraṃ | [18] svapno svaptvādhi paśyāmi pāpam mṛgaśrutaṃ yadi dhāvārijuṣtaṃ | pariśchavā-[19]ś chakunāiḥ pāpavār ād ayaṃ maṇir varuṇo vārayātāi | rābhya mā nirr-[20]tyād abhicārād atho bhayā | mṛtyur ojyaso vadhāt tvaṃ varuṇa vāraya [21] varuṇena pravayathatā

*bhrātrvyā me sabāndhavaḥ asūntām rajo py agus te [f187a] yaṁtv  
adhasaṁ tasā yaṁ me mātā yaṁ me pitā bhrātaro yaś ca me svā yad enaś  
cakrmā vayaṁ ta-[2]smān no vārayiṣyate | idaṁ devo vṛhaspatiḥ ariṣṭo  
yaṁ ariṣṭagur āyuṣmā-[3]n sarvapāuruṣas taṁ sāyaṁ varuṇo maṇiṣ pari  
pātu diśo maṇiḥ z 5 z*

The ms has an interlinear correction mū referring to asūntām in f186b21.

Bm has śatṛṇ as in f186b11 but has trūm in the margin; it has śatrūn in 14; and pūrvas in 14-15, which the birch-bark doubtless intended.

Read: ayaṁ te varuṇo maṇiṣ sapatnakṣayanah kṛtaḥ | tenā rabhasva tvaṁ śatrūn pra mṛṇiḥ durasyataḥ z 1 z prāinān śṛṇiḥ pra mṛṇā rabhasva maṇiṣ te 'stu puraetā purastāt | avārayanta varaṇena devā abhyācāram asurāṇān śvaś-śvaḥ z 2 z anv ārakṣad varuṇo viśvabheṣajas sahasrākṣo harito hiraṇmayah | yas te śatrūn adharān yātayāti pūrvas tān dabha ya u tvā dviṣanti z 3 z ayaṁ te kṛtyāṁ vitatāṁ pāuruṣeyam ayaṁ vadham | ayaṁ te sarvaṁ pāpmānaṁ varuṇo vārayiṣyate z 4 z varuṇo vārayātā idaṁ devo vṛhaspatiḥ | yakṣmaḥ pratiṣṭhā yo 'smin tam u devā avīvaran z 5 z svapnaṁ suptvā yadi paśyāmi pāpaṁ mṛgas srutaṁ yadi dhāvād ajuṣṭam | parikṣavāc chakuneḥ pāpavādād ayaṁ maṇir varuṇo vārayātāi z 6 z arātyā mā nirṛtyā abhicārād atho bhayāt | mṛtyor ojīyaso vadhāt tvaṁ varuṇa vāraya z 7 z varaṇena pravyathitā bhrātrvyā me sabandhavaḥ | asūrtam rajo 'py agus te yaṁtv adhamāṁ tamaḥ z 8 z yaṁ me mātā yaṁ me pitā bhrātaro yac ca me svā yad enaś cakrmā vayaṁ | tasmān no vārayiṣyata idaṁ devo vṛhaspatiḥ z 9 z ariṣṭo 'yaṁ ariṣṭagur āyuṣmān sarvapāuruṣah | taṁ māyaṁ varuṇo maṇiṣ pari pātu diśo maṇiḥ z 10 z 5 z

St 3. In pāda b 'vṛto would follow the ms closely but it does not seem to fit the place. In d dabhnuhi ye tvā is the reading of Ś and I believe it is impossible to decide whether we have here a variant reading or an error of transmission.

St 5. This stanza varies from Ś. In c I take pratiṣṭhā(s) as nom. sg. masc.

St 10. In pāda d Ś has diśo-diśah; maṇiḥ at the end here is doubtful.

[f187a4] *ayaṁ me varuṇomhāsi rājā devo vanaspatiḥ sa me kṣatratraṁ  
ca rāṣṭraṁ ca paśūn voja-[5]ś ca me dadhat. imaṁ bībharmi varuṇam  
āyuṣmān śataśāradaḥ sa me śatṛṇ vādha-[6]tām indro dasyūn ivāsuraṇ.  
yathā vāto vanaspatin. jirṇān bhinakty ojasā | [7] yavā sapatnās tvaṁ*

*bhañkti pūrvān jātān utrāpārān. varuṇas tvābhi rakṣatu yathā [8] vātena prakṣiṇā vṛkṣāḥ śareṇārpitas tvam sarvān pakṣiṇītyarpaya varuṇā [9] yathā vātas cāgniś ca sarvā śchāto vanaspatīn. yavā sapatnās tvam śchāhi pūrvā [10] jātān utāparān. varuṇas tvābhi rakṣatu | tāns tvām prśchanti varuṇa purā dṛṣṭā-[11]n parāyusaḥ ya evam paśu dipsanty evāsya rāṣṭradipsavaḥ yathā [12] sūryo dbhāti yathāsmīn. teja āhinam yavā sapatnās tvam sarvān iti bhā-[13]hi sya śvo varuṇas tvābhi rakṣatu | yathā yaśas prthivyām yathāsmiṇ jāta-[14]tavedasi | yavā meruṇo maṇiṣ kīrti bhūtim ni yaśchata | tejasā mā sa-[15]m akṣatu yaśasā sam anaktu mām. yathā yaśo agnihotre vaṣaṭkare yathā yaśaḥ | somapīte madhuparke yathā yaśaḥ z 6 z*

Bm has śatrūn in line 4; and °kāre in 14.

Read: ayam me varuṇa urasi rājā devo vanaspatih | sa me kṣatram ca rāṣṭram ca paśūn cojaś ca me dadhat z 1 z imam bibharmi varuṇam āyusmān śataśāradaḥ | sa me śatrūn vi bādhatām indro dasyūn ivāsurān z 2 z yathā vāto vanaspatīn jīrṇān bhanakty ojaś | evā sapatnāns tvam bhañdhi pūrvān jātān utāparān varuṇas tvābhi rakṣatu z 3 z yathā vātena prakṣiṇā vṛkṣāḥ śere nyarpitāḥ | evā sapatnāns tvam sarvān pra kṣiṇīhi nyarpaya pūrvān ° ° ° ° z 4 z yathā vātas cāgniś ca sarvān chāto vanaspatīn | evā sapatnāns tvam chāhi pūrvān jātān utāparān varuṇas tvābhi rakṣatu z 5 z tāns tvam pra chindhi varuṇa purā dṛṣṭā purāyusaḥ | ya enam paśuḥ dipsanti ye vāsya rāṣṭradipsavaḥ z 6 z yathā sūryo 'ti bhāti yathāsmīn teja āhitam | evā sapatnāns tvam sarvān ati bhāhi śvaś-śvo varuṇas tvābhi rakṣatu z 7 z yathā yaśas prthivyām yathāsmiṇ jātavedasi | evā me varuṇo maṇiṣ kīrtim bhūtim ni yacchata tejasā mā sam ukṣatu yaśasā sam anaktu mām z 8 z yathā yaśo agnihotre vaṣaṭkare yathā yaśaḥ | evā ° ° ° ° z 9 z yathā yaśaḥ somapīte madhuparke yathā yaśaḥ | evā me varuṇo maṇiṣ kīrtim bhūtim ni yacchata tejasā mā sam ukṣatu yaśasā sam anaktu mām z 10 z 6 z

St 5. Ś has psāto and psāhi; our chāto and chāhi seem good though the verb is not listed as inflected in the root class.

## 65

(Ś. 10. 3)

[f187a16] yaśas kanyāyām yathā-[17]smīn sambhr̥te rathe | yaśas candramasy āditye cakṣasi yathā yaśas prajāpatāu [18] yathāsmiṇ jātavedasi | yathā deveṣv amṛtam yathāiṣu satyam āhitam | ya-[19]vā me varuṇo maṇiṣ kīrtim bhūtim ni yaśchata | tejasā so mam akṣata yaśasā [20] sam aktu mām. z 7 z a 10 z

Read: yathā yaśas kanyāyām yathāsmīn sambhr̥te rathe | evā me

varapo maṇiṣ kīrtim bhūmim ni yacchatu tejasā mā sam ukṣatu yaśasā  
 sam anaktu mām z 1 z yathā yaśas candramasy āditye ca nṛcakṣasi | evā  
 ° ° ° ° z 2 z yathā yaśas prajāpatāu yathāsmiṇ jātavedasi | evā  
 ° ° ° ° z 3 z yathā deveṣv amṛtaṁ yathāiṣu satyam āhitam | evā  
 me varapo maṇiṣ kīrtim bhūmim ni yacchatu tejasā mā sam ukṣatu  
 yaśasā sam anaktu mām z 4 z 7 z anu 10 z

## 66

(Ś. 9. 9)

[f187a20] athāsya vāmam z asyā vāmasya pali-[2]tasya hotus tasya  
 bhrātā madhyamo asty āsnaḥ tṛtīyo bhrātā ghr̥tapr̥sthō a-[f187b]syātrā-  
 paśyaṁ viśpatim̐ saptaputram̐ sapta yuñjanti ratham ekacakram eko āsvo  
 vahatu [2] saptanāmā | trinābhiś cakram ajaram anarvaṁ yatremā viśvā  
 bhuvā ādi tastha imam̐ ra-[3]tham adhi ye sapta tasthus saptacakram̐ sapta  
 vahanty āsvāḥ sapta svāsaro abhi san na-[4]mante | yatra gavām̐ nihitās  
 sapta nāma ko dadarśa prathamam̐ jāyamānam̐ asthanvanta- [5]nam̐  
 yatanasthā bibharti | bhūmyā asur asṛg ātmā kva svit ko vidvāṁsam̐ upa  
 gāt praṣṭhu- [6]m̐ etat. | pākaṣ pr̥cchāmi manasā vijānam̐ devānām̐ nihitā  
 padāni | vaste [7] baṣkaye dhi saptatantūn vi tanvire kavaya otavā u |  
 acikityān̐ cikitūṣā- [8]ś cid atra kavim̐ pr̥cchāmi dvalō na vidvān. iha  
 tastambha ṣaḍ imā rajāṁsy a [9] rūpe kem̐ api svid ekaṁ | iha vravitū  
 ya im̐ aṁga vedāsya vāmasya nihitam̐ [10] padam̐ vi | sīrṣṇa kṣīram̐  
 duhrate gāvo asmī caviṁ vasānā udakam̐ patā- [11]yuh̐ mātā pitaram̐  
 amṛtā babhrāja dhīty agre manasā sam̐ hi jajñe | sā [12] bibhatsur gar-  
 bharasā nividdhā namasvanta id upavākam̐ iyuh̐ yuktāmātā- [13]sīd̐ dhuri  
 dakṣiṇāyātisthad garbho vrjanīṣv antaḥ amimed̐ vatso anu [14] gām̐  
 apaśyad̐ viśvarūpyam̐ triṣu yojaneṣu | trisro mātṛs trīn̐ pitṛn̐ bibhi- [15]d̐  
 eka ūrdhvas̐ tasthāu nem̐ ava glāpayanti | mantrayante deva amuṣya  
 pr̥sthe vi- [16]śvavidam̐ vācam̐ aśvām̐itrām̐ z z

Bm has palitasya in f187a20-21; tasthu in f187b2; and mātṛs in 14.

Read: asya vāmasya palitasya hotus tasya bhrātā madhyamo asty  
 āsnaḥ | tṛtīyo bhrātā ghr̥tapr̥sthō asyātrāpaśyaṁ viśpatim̐ saptaputram̐  
 z 1 z sapta yuñjanti ratham ekacakram eko āsvo vahati saptanāmā |  
 trinābhiś cakram ajaram anarvaṁ yatremā viśvā bhuvanādhi tasthuḥ  
 z 2 z imā ratham adhi ye sapta tasthus saptacakram̐ sapta vahanty āsvāḥ  
 | sapta svāsaro abhi san namante yatra gavām̐ nihitā sapta nāmā z 3 z  
 ko dadarśa prathamam̐ jāyamānam̐ asthanvantaṁ yad anasthā bibharti |  
 bhūmyā asur asṛg ātmā kva svit ko vidvāṁsam̐ upa gāt praṣṭhum̐ etat  
 z 4 z pākaṣ pr̥cchāmi manasāvijānam̐ devānām̐ enā nihitā padāni | vatse  
 baṣkaye 'dhi sapta tantūn vi tanvire kavaya otavā u z 5 z acikityān̐

cikituṣaś cid atra kavīn prechāmi vidvāno na vidvān | vi yas tastambha  
 ṣaḍ imā rajāṁsy ajasya rūpe kim api svid ekam z 6 z iha vravītu ya im  
 aṅga vedāsyā vāmasya nihitam padaṁ veh | śīrṣṇaḥ kṣīraṁ duhrate gāvo  
 asya vavriṁ vasānā udakaṁ padāpuḥ z 7 z mātā pitaram ṛta ā babhāja  
 dhīty agre manasā sam hi jajñe | sā bibhitsuṣ garbharasā nividdhā  
 namasvanta id upavākam iyuḥ z 8 z yuktā matāsīd dhuri dakṣiṇāyā  
 atiṣṭhad garbho vṛjanīṣv antaḥ | amīmed vatso anu gām apaśyad viśva-  
 rūpyam triṣu yojaneṣu z 9 z tisro mātṛs trīn pitṛn bibhrad eka ūrdhvas  
 tasthāu nem ava glāpayanti | mantrayante divo amuṣya pṛṣṭhe viśvavidam  
 vācam aviśvaminvām z 10 z 1 z

The hymn Ś 9. 9 appears also as RV 1. 164.

St 3. In pāda c RV and Ś have navante.

St 5. As a present tanvire would seem to be similar to invire,  
 pinvire etc.; cf. Whitney's Sk. G. 699b.

St 6. In pāda b the reading of the ms points to vidvāno as in Ś;  
 Whitney remarks that this is probably a corruption of vidmane of RV.

St 8. In pāda b jajñe is quite as good as jagme of RV and Ś.

St 10. This stanza, in fact the whole hymn, is discussed by Edgerton  
 in *Studies in Honor of Maurice Bloomfield*, p. 129, and *Vedic Variants*,  
 vol. 2.

## 67

### (Ś. 9. 9)

[f187b16] dvādaśāraṁ na hi taj jarāya [17] varvartya cakram pari  
 bhyaṁ ṛtasya | ā putrā agne mithunāso atra sapta śa-[18]tāni viṁśatis ca  
 tasthuh pañcapādam pitaram dvādaśākṛtiṁ deva āhuḥ pa-[19]re ave  
 puriṣiṇam | atheme anya upari vicakṣaṇam saptacakre ṣaḍa-[20]ra āhur  
 arpitam. | pañcāre cakre parivartamāne sam ā rohanti bhuvanāni [21]  
 viśvā | tasya nākṣat tapyate bhūribhāras sanād eva na śchidyate sanābhīḥ  
 [f188a] saneme cakram ajaram vivāvṛta uttānāyām daśa yuktā vrajanti  
 | sūryasya cakṣu raja-[2]sāity āvṛtam yasminn āpitā bhuvanāny āpitā  
 sākamjānāhuḥ pratham āhur ekajam ṣaḍ i-[3]d yamā ṛsayo devajā iti  
 teṣāṁ iṣṭāni nihitāni dhāmasaḥ sthātre rejante [4] vikṛtāni rūpaśaḥ  
 strīyāṣ satīḥ tam ta me puṁsa āhuḥ paśyanāṣkāṇām abhito vi [5]  
 didamtaḥ kavir yaḥ putras sa im ā ciketa | yas tvā vijānīt sa pituḥ pitāsat.  
 | [6] avaṣ pareṇa para enāvareṇa padā vatsam bibhrati gaur id asthāt. |  
 sā kadri-[7]cī kam svid ardham parāgāt sa kva syas sayūthe nahi dūthe  
 asmin. | avarpareṇa pi-[8]taram yo asyānuveda para enāvareṇa gūhya-  
 māna guhya pra vocat. devam manaḥ koto a-[9]dhi prajātam ye arvāñcas  
 tān ya arvāñca āhur ye parāñcas tān u arvāca āhuḥ [10] indraś ca yā  
 cakrathus somapā dharā ni yuktā rajaso vahanti | dvā suparnā su-

[11]yujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte tayor anyas pippalaṁ svādu ty anaśna-[12]nn anyo abhi cākaśīti | yasmin vṛkṣe madhyatas suparnā nivīśante suvate cādhi [13] viśve | tasyed āhuṣ pippalaṁ svādv agre tan vo naśad yaś pitaraṁ na veda | yatrā supa-[14]rṇā amṛtasya bhakṣasanimeṣaṁ vidathābhissvarānti | yo no viśvasya bhuvanasya gopā-[15]s sa mā dhīraṣ pākam atrā viveśa z 2 z

The ms has an interlinear correction to change sthātre in f188a3 to schātre.

Bm has satīś taṁ tu in f188a4; parā enā° in 6; first had avarp° in 6 and later corrected it to avaḥ; has cakrayus in 10.

Read: dvādaśāraṁ nahi taj jarāya varvarti cakram pari dyām ṛtasya | ā putrā agne mithunāso atra sapta śatāni viṁśatīś ca tasthuḥ z 1 z pañcapādaṁ pitaraṁ dvādaśākṛtīm diva āhuṣ pare ardhe puriṣaṁ | atheme anya upari vicakṣaṇaṁ saptacakre ṣaḍara āhur arpitam z 2 z pañcāre cakre parivartamāne sam ārohanti bhuvanāni viśvā | tasya nākṣas tapyate bhūribhāras sanād eva na chidyate sanābhiḥ z 3 z sanemi cakram ajaraṁ vi vāvṛta uttānāyāṁ daśa yuktā vrajanti | sūryasya cakṣū rajasāity āvṛtaṁ yasminn ārpitā bhuvanāni viśvā z 4 z sākaṁjānāṁ saptatham āhur ekajaṁ ṣaḍ id yamā ṛṣayo devajā iti | teṣāṁ iṣṭāni nihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ z 5 z striyas satīś tān u me puṁsa āhuḥ paśyad akṣaṇvān abhito vidad andhaḥ | kavir yaś putras sa im ā ciketa yas tā vijānīt sa pituṣ pitāsat z 6 z avaṣ pareṇa para enāva-reṇa padā vatsaṁ bibhrati gaur ud asthāt | sā kadricī kaṁ svid ardhmaṁ parāgāt sā kva svit sūte nahi yūthe asmin z 7 z avaṣ pareṇa pitaraṁ yo asyānuveda para enāvareṇa | guhyamāno guhyā pra vocad devaṁ manaṣ kuto adhi prajātam z 8 z ye arvāñcas tān u parāca āhur ye parāñcas tān u arvāca āhuḥ | indraś ca yā cakrathus soma tāni dhurā na yuktā rajaso vahanti z 9 z dvā suparnā sayujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte | tayor anyas pippalaṁ svādv atty anaśnann anyo abhi cākaśīti z 10 z yasmin vṛkṣe madhyatas suparnā nivīśante suvate cādhi viśve | tasya yad āhuṣ pippalaṁ svādv agre tan non naśad yaś pitaraṁ na veda z 11 z yatrā suparnā amṛtasya bhakṣaṁ animeṣaṁ vidathābhissvarānti | yo no viśvasya bhuvanasya gopās sa mā dhīraṣ pākam atrā viveśa z 12 z 2 z

St 2. At the beginning of b Ś has yasminn ā tasthur, RV tasminn°.

St 4. At the end of b Ś and RV have vahanti; vrajanti seems just as good.

St 6. If vijānīt is correct it is similar to minīt of Ś 6. 110. 3.

St 11. In pāda a madhyatas seems to be a lectio faciliior for madhvadaḥ of RV and Ś, but I let it stand.

St 12. In pāda c yo no is very likely a lectio faciliior for enā of Ś (RV ino); if it is to be emended we should read ino with RV.

[f188a15] *adhi gāyatre adhi gāyatram āhi-[16]taṁ trāiṣṭubhād vā trāiṣṭubhaṁ nir atakṣata | yad vā jagaj jagaty āhitam padam padam ya e-[17]tad vis te amṛtatvam ānaśu | gāyatrena prati mimiyate rkam arkeṇa sāma [18] trāiṣṭubhena vākam. vākena vākam dvipadā catuṣpadākṣareṇa mimatī sa-[19]sapta vāṇiḥ jagatas sindhum divy askabhāyad rathantare sūryam pary apaśyat. [20] gāyatrasya samidhas tisra āhus tato mahnāt pari cice mahitvā | upa hvaye [f188b] sudughām dhenum etām suhasta godhug uta dohad enām | śreṣṭham savam savitā sāviṣam [2] no bhīddho gharmaṣ tad u ṣu pra vocam. himkṛṇvatī vasupatnī vasūnām vatsam iśchantī [3] manasābhy āgāt. | duhām aśvibhyām payo aghnyeyam sā vardhatām mahate sāu-[4]bhagāya | gaur mīmed apa vatsam miśantam mūrdhānam hi kṛṇomyātavā u | sṛkvā-[5]ṇam gharman abhi vāśānā mimātī māyūṁ payate payobhiḥ ayaṁ sa śīṅkti [6] yena gaur abhivṛtā mimātī māyām dhvasanāv adhi śritā | sā cittibhin ni [7] cakāra martyam vidyud bhavanti prati vavrim āuhata | vidyu bhrudrāṇā salila-[8]sya prṣṭhe yuvānam santam palito cakāra | devasya paśya kāvyam mahitvādyā [9] mānāra sa hyas samānas samānaḥ anu gaśchaye turagātu jīvam eja dhru-[10]vam madhyam ā paśtānām javo mṛtasya carati svadhābhir amartyo martyenā sayoniḥ [11] apaśyam gopām anipadyamānam ā ca parā ca pathibhiś carantam | sa sadhricī [12] sa viṣucī vasānam ā varivarti bhuvaneṣv antaḥ z 3 z*

Bm putting *du* in the margin indicates correction to *vidus* in f188a17; it also has *ānaśuḥ* and *sāmṛ* in that same line; has *simatī* in 18; *divyah ka°* in 19; and *sāyam* in f188b5.

Read: *yad gāyatre adhi gāyatram āhitam trāiṣṭubhād vā trāiṣṭubhaṁ niratakṣata | yad vā jagaj jagaty āhitam padam ya it tad vidus te amṛtatvam ānaśuḥ z 1 z gāyatrena prati mimite 'rkam arkeṇa sāma trāiṣṭubhena vākam | vākena vākam dvipadā catuṣpadākṣareṇa mimate sapta vāṇiḥ z 2 z jagatā sindhum divy askabhāyad rathantare sūryam pary apaśyat | gāyatrasya samidhas tisra āhus tato mahnā pra ririce mahitvā z 3 z upa hvaye sudughām dhenum etām suhasto godhug uta dohad enām | śreṣṭham savam savitā sāviṣan no 'bhīddho gharmaṣ tad u ṣu pra vocam z 4 z hiṁkṛṇvatī vasupatnī vasūnām vatsam icchantī manasābhy āgāt | duhām aśvibhyām payo aghnyeyam sā vardhatām mahate sāubhagāya z 5 z gaur amīmed abhi vatsam miśantam mūrdhānam hiṁṇ akṛṇon mātavā u | sṛkvāṇam gharman abhi vāśānā mimātī māyūṁ payate payobhiḥ z 6 z ayaṁ sa śīṅkte yena gaur abhivṛtā mimātī māyām dhvasanāv adhi śritā | sā cittibhir ni cakāra martyam*



vidyud bhavanti prati vavrim āuhata z 7 z vidhum dadrāṇaṃ salilasya  
prṣṭhe yuvānam santaṃ palito jagāra | devasya paśya kāvyam mahitvādya  
mamāra sa hyas sam āna z 8 z ṭanugaś chaye turagātu jīvam ejad  
dhruvaṃ madhyam ā pastyānām | jīvo mṛtasya carati svadhābhir amartyo  
martyenā sayoniḥ z 9 z apasyaṃ gopām anipadyamānam ā ca parā ca  
pathibhiś carantam | sa sadhricīś sa viśucīr vasāna ā varīvarti bhuvaneṣv  
antaḥ z 10 z 3 z

St 8. This stanza appears in RV. 10. 55. 5 and elsewhere. In a Ppp, Ś, and Vāit agree against the others. In d the ms clearly indicates the reading of MS saṃhitā text;—another and striking instance of the tendency of Pāipp to agree with MS and KS.

69

(Ś. 9. 10)

[f188b12] yaṃ cakā-[13]ra na śo sya veda ayaṃ tadarśa hrgūṃ na  
tasmāt. sa mātur yonā parivīto a-[14]ntar bāhuprajā nirṛtim ā viveśa |  
dyāur naṣ pitā janitā nābhir atra bandhu-[15]n no mātā prthivī mahīyam.  
uttānayoś caṃpivor yonir antar atrāṣ pitā du-[16]hitur garbham ādhaḥ  
prśchāmi tvā param āntaṃ prthivyāś prśchāmi tvā bhuva-[17]nasya  
nābhīm. prśchāmi tvā vṛṣṇo āśvasya reto vātaś prśchāmi parama vyoma  
| [18] iyaṃ vidhiṣ paro antaś prthivyā ayaṃ yajño bhuvanasya nābhīḥ  
ayaṃ somo [19] viṣṇu āśvasya reto vrahmāyaṃ vācaś paramaṃ vyoma |  
saptārdhagarbhā bhuvanasya [20] reto viṣṇoś tiṣṭhanti pradiśo vidhar-  
maṇi | te dhītibhir manasā te vipaśca-[f189a]taḥ paribhuvaṣ pari bhavanti  
visvataḥ na vi jānāmi yad ived asmi ninyas sannadho ba-[2]linā carāmi  
| yadā māgan prathamajā ṛtasyād id vājo āsnuve bhāgam a-[3]syāḥ  
apāṇ prāṇ eti svadhayā grbhito martyo martyenā sayoniḥ tā śaśvanti  
ni-[4]śūcinā viyantā ny anyam cikyun na ni cikyur anyam | rco akṣare  
parame vyoman ya-[5]smīn devā adhi viśve ni śeduh yas tan na veda  
kim ṛcā kariṣyati ya it tad vi-[6]dus ta eme sam āsate | ṛcaś padaṃ mātṛā  
kalpayantaṃ rdharceṇa tākamu viśvam etat. | [7] tripāda vrahma pari-  
rūpaṃ vi caṣṭe tena jīvaṃti pradiśaś catasraḥ sūyavasād bha-[8]gavati  
hi bhūyā atho vayaṃ bhagavantas syāma | addhi tṛṇam aghnye viśva-  
dānīm [9] piba śuddham udakam ā caranti | gāurir ninmāya salilāni ja  
takṣaty eka-[10]padī dvipadī sā catuṣpadī | aṣṭāpadī navapadī babhūvuś  
sahasrā-[11]kṣayārā bhuvanasya pañktiḥ | tasyās samudrā adhi vi kṣati  
| athapād eti praṇ-[12]thamā padvatīnām | kas tad vām mītrāvaruṇā  
ciketā garbho bhāraṃ bharanty ād ṛtasyā [13] ṛtaṃ piparty anṛtaṃ ni  
tārīt. z kṛṣṇaṃ nīyānaṃ harayas suparṇā apo vasā-[14]nā divam ut  
patanti | tā ā vavṛttraṃ sadanād ṛtasyād iṇ ghr̥tena pr̥m̥thivīvyo-[15]duḥ  
z om̐ ād iṇ ghr̥tena pr̥thivyoduḥ z 4 z anuvākaṃ z 11 z

Bm has garbhas ā° in f188b16; °nuddho in f189a1; va ni cakyun in 4; na jīvaṁ na jīvaṁti in 7; and nirmāya in 9; in 14 prṁth° was written and then changed to prṁth°; at the end anuvākam was written and then changed to anuvākah.

Read: ya īm cakāra na so 'sya veda ya īm dadarśa hirug in na tasmāt | sa mātur yonā parivīto antar bahuprajā nirṛtim ā viveśa z 1 z dyāur naṣ pitā janitā nābhīr atra bandhur no mātā prṁthivī mahīyam | uttānayoś camvor yonir antar atrā pitā duhitur garbham ādhāt z 2 z prcchāmi tvā param antaṁ prṁthivyāṣ prcchāmi tvā bhuvanasya nābhim | prcchāmi tvā vṛṣṇo aśvasya reto vācaṣ prcchāmi paramaṁ vyoma z 3 z iyaṁ vedīṣ paro antaṣ prṁthivyā ayaṁ yajño bhuvanasya nābhīḥ | ayaṁ somo vṛṣṇo aśvasya reto vrahmāyaṁ vācaṣ paramam vyoma z 4 z saptārdhagarbhā bhuvanasya reto viṣṇo tiṣṭhanti pradiśo vidharmaṇi | te dhītibhir manasā te vipaścitah paribhuvaṣ pari bhavanti viśvataḥ z 5 z na vi jānāmi yad ivedam asmi niṇyas sannaddho balinā carāmi | yadā māgan prathamajā ṛtasyād id vāco aśnuve bhāgam asyāḥ z 6 z apāṇ prāṇ eti svadhayā grbhīto 'martyo martyenā sayoniḥ | tā śaśvantā viśūcīnā viyantā ny anyam cikyur na ni cikyur anyam z 7 z ṛco akṣare parame vyoman yasmin devā adhi viśve niśeduḥ | yas tan na veda kim ṛcā kariṣyati ya it tad vidus ta ime sam āsate z 8 z ṛcaṣ padaṁ mātrayā kalpayanto 'rdharcena ṭākamu viśvam etat | tripādaṁ vrahma pururūpaṁ vi caṣṭe tena jīvanti pradiśaṣ catasrah z 9 z sūyavasād bhagavatī hi bhūyā atho vayaṁ bhagavantas syāma | addhi ṛṇam aghnye viśvadānīm piba śuddham udakam ācaranti z 10 z gāur in mimāya salilāni takṣaty ekapadī dvipadī sā catuṣpadī | aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā bhuvanasya pañktis tasyāṣ samudrā adhi vi kṣaranti z 11 z athāpād eti prathamā padvatīnām kas tad vām mitrāvaruṇā ciketa | garbho bhāraṁ bharaty ād ṛtasya ṛtaṁ piparty anṛtaṁ ni tārit z 12 z kṛṣṇaṁ niyānaṁ harayas suparṇā apo vasānā divam ut patanti | ta āvavṛtran sadanād ṛtasyād id ghr̥tena prṁthivīm vy oduḥ z 13 z 4 z anu 11 z

St 3. This appears exactly as here in TS 7.4.18.2; KSA 4.7; TB 3.9.5.5. RV and VS vary in pāda b, and Ś varies further.

St 4. This agrees exactly with RV.

St 9. This does not appear in RV. In b perhaps we should read cākḥpur with Ś.

St 11. The fifth pāda seems suspicious, but it evidently belongs to the AV tradition.

St 12. This is RV 1.152.3.

This and the three preceding hymns in Ppp do not have all the stanzas of Ś 9.9 and 10, nor of RV 1.164.

## 70

[f189a16] *dyāur javenā prthivī varimṇā antarikṣam mahitvā apo bhūsnā devasya tvā* [17] *savitus prasave śvinor bāhubhyām pūṣṇo hastābhyām prasūto vrāhmaṇe*-[18] *bhyo nir vapāmi z 1 z ṛṣibhyas tvā ṛṣayebhyas tvā ṛṣiyebhyas tvā* [19] *juṣṭatamaṁ vahnitamaṁ papritamaṁ svastitamaṁ ūrjo bhāgam akṣitam akṣata*-[20] *ye nir vapāmi z 2 z vasavas tvā gāyatreṇa śchandasā nir vapantu z 3 z* [f189b] *rudras tvā trāiṣṭubhena śchandasā z 4 z ādityas tvā jāgatena śchandasā nir vapantu z 5 z* [2] *yan mābhirābñān yan mābhikātvarāṇām yan ābhimanyūnām z 6 z yathā kūpā*-[3] *ś satakhā sahasrakhā nopa dasyati z evedaṁ sopadasat tīrtham aśvinor iva z 7 z* [4] *yo no dveṣaṁ manasā yaś ca vācā dāivyo loka uta mānuṣe yaḥ grābñā hantu ma*-[5] *hatā tasya sarvam indro devo maghavāñ śacīpatih z 8 z vīrut savastraṁ pari* [6] *jāyetaḍ ūrjās soma punar ā viśeḥa naḥ druhasya bāhvor mādhī riṣyamārṣo*\*i-[7] *ś cetas sanīṣyataḥ z 9 z devīr āpa ūrjo bhāgāya vo kṣatākṣatayā* [8] *siñcāmi z 10 z*

At the end of f189b6 a crack has almost obliterated the last sign, but "gn" is faintly visible and Bm gives it.

Bm has somadasat and aśvināur in f189b3; grāḥkṣā near the end of 4; muhatā in 4-5; ūrjāḥ ssoma in 6; and āpanūr° in 7.

Read: *dyāur javena prthivī varimṇāntarikṣam mahitvāpo bhūmnā | devasya tvā savitus prasave śvinor bāhubhyām pūṣṇo hastābhyām prasūtaṁ vrāhmaṇebhyo nir vapāmi z 1 z ṛṣibhyas tvārṣeyebhyas tvā juṣṭatamaṁ vahnitamaṁ papritamaṁ svastitamam ūrjam bhāgam akṣitam akṣitaye nir vapāmi z 2 z vasavas tvā gāyatreṇa chandasā nir vapantu z 3 z rudrās tvā trāiṣṭubhena chandasā nir vapantu z 4 z ādityās tvā jāgatena chandasā nir vapantu z 5 z yan mābhirāvñām yan mābhikṛtvarāṇām yan mābhimanyūnām z 6 z yathā kūpās satakhās sahasrakhā nopa dasyanti | evedaṁ mopa dasat tīrtham aśvinor iva z 7 z yo no dveṣaṁ manasā yaś ca vācā dāivye loka uta mānuṣe yaḥ | grāvñā hantu mahatā tasya sarvam indro devo maghavāñ śacīpatih z 8 z vīrut savastraṁ pari jāyāitad ūrjas soma punar ā viśeḥa naḥ | drohasya bāhvor mādhī riṣyāma īarṣo 'gnīś cetas sanīṣyataḥ z 9 z devīr āpa ūrjam bhāgāya vo kṣitā akṣitaya ā siñcāmi z 10 z 1 z*

This and the next three hymns have no parallels except for a few stanzas. The four are concerned with the odana.

For stt 2-5 see Kauś. 68.1 and 2; MS 3.12.19, etc.

In st 7a we might read kūpās and keep dasyati in b.

[f189b9] *akravyāṭā tanvā jātavedo yā te svargā tapasā sayo-*[10]*niḥ*  
*tayodanam abhi śrāmyetaṁ tayā no gne mahi śarma yaśchāt. z 1 z soma-*  
*[11]syāmśubhir yetad vamaḍhityāś prṣṭhe sīdata yatodana devayāne loke*  
*vidaḥ [12] pātraṁ dārumayaṁ sa manuṣyāḥ z 2 z teṣāṁ edhi pātra-*  
*mātras sva-[13]rgas prthivīvyaddatu pātraṁ etas tvodanopa yanty āpo*  
*ghṛtaścutaḥ paya-[14]sā vardhayantiḥ tebhñāsyasvaḥ prthivīm uta dyāuḥ*  
*sutāntarikṣe svadhayā pūta-[15]yati z yāvantaḥ taṇḍulās tatastraviṣṭhās*  
*tāvanto yajñās tat tasya dohāḥ | [16] tāvatī svadhā ghṛtaprṣṭho me*  
*stūrjaṁ duhām madhuprcāṁ vyoman. [17] yam odanaṁ pacasi śrad-*  
*dadhānaḥ pātre pura ghṛtaprṣṭhaṁ juṣā-[18]ṇaḥ sā me mā kṣeṣṭhā sadam*  
*iṣyamāṇaḥ pitṛṇāṁ loke parame [19] vyoman. z odanaḥ pātreṇa sāra*  
*dakṣiṇayā vrahmaṇe-[20]bhyo datto amṛtatve dadāti | sūryasya dhṛjīr*  
*anu rāsmī-[21]n āgaṁ divasprṣṭhān śakunāiva rohaṁ z khaṁ prāṇena*  
*prāṇabhṛtaṁ sr-[f190a]jāmi saṁ vīryeṇa payasā siṣāca | āsthā gaścha*  
*sukṛtām eti lokaṁ te tvām pra-[2]śnāntu dakṣiṇato niṣadyā | agniṣṭo-*  
*mena sarathāṁ hy āhy athoktam atirātraṁ ca gaścha | [3] dvirātramātras*  
*tryaḥaṁ viṣṇupyāthāroha caturātraṁ ratham ika ca rātreṇa kalpamā-*  
*[4]nā hy āhy ata saptarātraṁ daśarātraṁ ca gaścha tvādaśāhaṁ pari-*  
*bhūya viśvatam eka-[5]viṁsatyā vimṛto nutasva ekaviṁsatyā vimṛdho hy*  
*āhy athāikacatvāriṁśatopa yā-[6]hy anam trayastriṁśatāmṛto bhūtvā*  
*trimāsvam odanār mā rabhasva z 2 z*

In the bottom margin the ms has mukhaṁ, seemingly to correct khaṁ prāṇena.

Bm has °dadhānas in f189b17 after correction; and mātrena in 19.

Read: *akravyāḍā tanvā jātavedo yā te svargā tapasā sayoniḥ |*  
*tayāudanam abhi śrāpyetām tayā no 'gne mahi śarma yacchaḥ z 1 z*  
*somasyañśubhir etad vasudhityāś prṣṭhe 'sīdathā yata odana devayāne*  
*loke viduḥ pātraṁ dārumayaṁ samanūṣyāḥ z 2 z teṣāṁ edhi pātramātras*  
*svargaś prthivī ḥvyaddatu pātram | etās tvāudanopa yanty āpo ghṛtaś-*  
*cutaḥ payasā vardhayantiḥ z 3 z ḥtebhñāsyasvaḥ prthivīm uta dyām*  
*utāntarikṣam svadhayā pūrayati z 4 z yāvantaḥ taṇḍulās tat tasya viṣṭhās*  
*tāvanto yajñās tat tasya dohāḥ | tāvatī svadhā ghṛtaprṣṭhe me 'stūrjaṁ*  
*duhām madhuprcāṁ vyoman z 5 z yam odanaṁ pacasi śraddadhānaḥ*  
*pātre pūram ghṛtaprṣṭhaṁ juṣānaḥ | sa me mā kṣeṣṭa sadam iṣyamāṇaḥ*  
*pitṛṇāṁ loke parame vyoman z 6 z odanaḥ pātreṇa sāro dakṣiṇayā vrah-*  
*maṇebhyo datto amṛtatve dadhāti z 7 z sūryasya dhṛajīr anu rāsmīn āgaṁ*  
*divasprṣṭhān śakuna ivārohan | saṁ prāṇena prāṇabhṛtaṁ srjāmi saṁ*  
*vīryeṇa payasāsiṣā ca z 8 z āsthā gaścha sukṛtām ehi lokaṁ te tvām*  
*prāśnantu dakṣiṇato niṣadya | agniṣṭomena sarathāṁ hi yāhy athoktam*

atirātram ca gaccha z 9 z dvirātramātras tryaham †viṣṇūpy athā roha  
 śatūrātram ratham | ekarātreṇa kalpamānā hi yāhy atha saptarātram  
 daśarātram ca gaccha z 10 z dvadāśāham paribhūya viśvata ekaviṃśatyā  
 vimṛdho nudasva | ekaviṃśatyā vimṛdho hy yāhy athāikacatvāriṃśata upa  
 yāhy enān | trayastrīṃśatāmṛto bhūtvā trimāsyam odana mā rabhasva  
 z 11 z 2 z

St 1. In pāda c śrāpyetam seems to be a possible form; the usual form is śrap°.

St 4. At the beginning I have thought of stabhnāsi.

St 5. Kauś 68. 6 is yāvantas taṇḍulāḥ syur nāvasiñcen na pratiṣiñcet; it does not seem to refer to our Ppp stanza.

St 6. Pāda c begins as does Ś 4. 34. 8c.

## 72

[f190a6] yad vā [7] vatsaram ca vradhnasya viṣṭapi parame vyoman.  
 nākena nākam abhi sambhavodanā [8] sādhyā na yantu mukhato  
 mimītum ādityā rudrā vasavas sacetasā vi-[9]viśve deka ṛtubhis samvi-  
 dānā imān rakṣantu sadham apramādam. z yadā va-[10]tsaram ca  
 parivatsaram ca samvatsaram ahorātrāṇi māsā sūryasyāgneś candrama-  
 [11]sonubhūtiṃ vātasyābhūtiṃ a tvābha odana yan mīdite pitaro yantu  
 devā [12] purohitān tapasā vrahmaṇā ca | svadhām ūrjā rakṣatam ā  
 juhomi vāte de-[13]ve pavamāne vṛhaspatāu caturdhābhyodanaḥ kalpa-  
 mānorjā devān svadhā [14] pitṛn. śarīraṃ manuṣyān ātidambho vrah-  
 maṇān so smākam astu parame [15] vyoman. z ayaṃ panthā odana  
 devayāno anāruddho mṛtyunā tena [16] yāhi | advudha svadho nihatā  
 sukṛtibhir vrahmaṇāsrṣṭas praśikhā-[17]yamasyamaḥ yatra te gṛhā odana  
 tat parehy atrāpatad gaśchanty āpaḥ yatra [18] yonīm odanaṃ vrahmaṇā  
 viduḥ so smākam astu parame vyoman. z hutam [19] te vāci hutam amtu  
 cakṣuṣi hutam vijñāne hutam astu te bale | śrotre prā-[f190b]ne te  
 hutam prajāmr̥tatve te hutam. kāme ca hutam astu te | yathāgnayo ya-  
 [2]divāsa indro yan māruto maruto vāiśvadevaḥ yas te agnir nṛmñānām  
 ahr̥-[3]dya tasmīn eka suhato stv odana so smākam astu parame vyoman.  
 yā viveśa [4] nṛmñā manuṣyan agnīnā vahnīḥ prathamo vayodhās tas-  
 minyeṣaḥ z 3 z

Bm has in f190a9 datubhis; in 11 odava; in 12 nakṣatam; in 19 astu  
 ca°; and in f190b2 paruto vāi°.

Read: yad vā vatsaram ca vradhnasya viṣṭapi parame vyoman | nākena  
 nākam abhi sambhavāudana sādhyā nayantu mukhato †mimītum z 1 z  
 ādityā rudrā vasavas sacetasā viśve devā ṛtubhis samvidānāḥ | imān  
 rakṣantu sadham apramādam z 2 z yad vā vatsaram ca parivatsaram ca  
 samvatsaram ahorātrāṇi māsās sūryasyāgneś candramaso 'nubhūtiṃ

vātasyābhūtim †atvābha | odana yam īdate pitaro yantu devāḥ purohitaṁ tapasā vrahmaṇā ca z 3 z svadhām ūrjām rakṣataṁ yaṁ juhomi vāte deve pavamāne vṛhaspatāu caturdhābhy odanaḥ kalpamānaḥ z 4 z ūrjā devān svadhā pitṛṇ śārīraṁ manuṣyān †ātidambho vrahmaṇān | so 'smākam astu parame vyoman z 5 z ayaṁ panthā odana devayāno anāruddho mṛtyunā tena yāhi | †advudha svadho nihataḥ † sukṛtibhir vrahmaṇā sṛṣṭaḥ †praśikhāyamasyamaḥ z 6 z yatra te grhā odana tat parehi yatrāpas tad gacchanty āpaḥ | yatra yonim odanaṁ vrahmaṇā viduḥ so 'smākam astu parame vyoman z 7 z hutam te vāci hutam astu cakṣuṣi hutam vijñāne hutam astu te bale | śrotre prāṇe te hutam prajāmr̥tatve te hutam kāme ca hutam astu te z 8 z yathāgneyo yadi vā sa indro yaṁ māruto maruto vāiśvadevāḥ | yas te agnir nṛmṇānām †ahṛdyas tasminn ekas suhuto astv odana so 'smākam astu parame vyoman z 9 z ya āviveśa nṛmṇaṁ manuṣyam agnir yo vahnīḥ prathamo vayodhāḥ | tasminn ekas suhuto astv odana so 'smākam astu parame vyoman z 10 z 3 z

The edited text here shows practically all that I have been able to make out of this passage; it continues the preceding. The division into stanzas is probably correct or nearly so; the doubtful words are probably more numerous than indicated.

St 5. We might well restore a pāda c as in st 7.

## 73

[f190b4] yā te [5] tanūr apa cakrāmam anyāir devānām sasyam upa sedimā vayaṁ | apsu jajarā gahva-[6]reṣṭhā mahitvā tasyām eka suhato stv āudanaḥ so smākam astu parame vyoman. a-[7]he tramānābhyāino grham saṅkaśaṁ bhadre sumanā ghorāḥ prati tvā varṣavṛddhasetu [8] yeṣāṁ na svadhā navagaj janitrīr amṛteṣv amṛtāhutābhūt. tān no gopāhi madha-[9]m apramādam asmākam etor anu rakṣa jāgrvi | yo no nidhim avidhāsatva yetam [10] pravāham prāudham yamarājye | rājā teṣāṁ varuṇa indriyāṇy abhi tiṣṭhatu ha-[11]rasā dāivyena | yataṁ sadasthāḥ paryor ivo dadāmy anukṣūtā yajñapatir yaḍ ā-[12]yat. yā khidanti vi khidanti dattaṁ vigṛhṇate dakṣiṇā nīyamānā tā-[13]n indro devāṁ śaśchacipatir agnimedhī pradahan ayatu śakraḥ vṛhaspati-[14]r varuṇa soma indro mamāiva dattaṁ kevalam kṛṇvantu z 4 z

Bm has odanaḥ in f190b6; °adhyāino and saṅkāśāśaṁ in 7; and rājya in 10.

Read: yā te tanūr apacakrāma †manyāir devānām sasyam upa sedima vayaṁ | apsucarā gahvareṣṭhā mahitvā tasyām ekas suhuto 'stv odana so 'smākam astu parame vyoman z 1 z aheḍamānā †bhyaino grham saṅkāśaṁ bhadrā sumanā aghorā | prati tvā varṣavṛddham etu z 2 z yeṣāṁ na svadhā navagaj janitrī nāmartyeṣv amṛtāhutābhūt | tān no gopāya

sadhām apramādam asmākam †etor anu rakṣa jāgrvi z 3 z ye no nidhim  
abhidhāmanti ye taṁ prāvahan prāuḍhaṁ yamarāje | rājā teṣāṁ varuṇa  
indriyāṇy abhi tiṣṭhatu harasā dāivyena | etaṁ sadhasthāṣ †paryori vo  
dadāmy anvakścutā yajñapatir yad āyat z 4 z ya ākḥidanti vikḥidanti  
dattaṁ vi grhṇate dakṣiṇām iyamānāḥ | tān indro devān śacīpatir  
agnimedi pradahan etu śakraḥ | vṛhaspatir varuṇas soma indro mamāiva  
dattaṁ kevalam kṛṇvantu z 5 z 4 z

St 1. RV 1. 89. 2c parallels our pāda c, except that it has sakhyam as second word; our sasyam gives no very good sense. For pādas de see the end of the preceding hymn.

St 2. In pāda a I have thought of °mānābhy āitu.

St 3. With pāda c compare above 72. 2c.

St 4. If anvakścutā is acceptable in form it gives a fair meaning.

## 74

(Ś. 9. 8)

[f190b14] śīrśaktyaṁ [15] śīrśāmayam karnaśūlam tṛtīyakam | sarvaṁ  
śīrśanyaṁ te rogaṁ bahin nirmāntrayā-[16]mahe z karnābhyāṁ tve kām-  
kukhebhyaś śuktivalśam vilohitaṁ yaḥ kṛṇotu pu-[17]vocam andraṁ  
kṛṇotu pāuruṣam | yasya hetoṣ pracyavato yakṣmo nāmatāsyata | śīrśa-  
[18]rogam aṅgarogam viśvāṅgīnaṁ viśalyakam | sarvaṁ śīrśanyaṁ te  
rogaṁ bahin nirmāntra-[19]yāmahe | yasya bhīmaṣ pratikāśam uḍvayam  
upayati pāuruṣam takmānaṁ śi-[20]taṁ rūraṁ ca taṁ tve nirmāntra-  
yāmahe | ya urū na sarpaṇtv atho ye na garinike | ba-[f191a]lāsam antar  
aṅgebhyo bahin nirmāntrayāmahe | yat kāmācapakāmād dhṛdayā [2]  
jāyate pari | hṛdo balāsam aṅgebhyo bahin nirmāntrayāmahe z harimā-  
[3]naṁ te aṅgebhyo yakṣmodhām āntar ātmanaḥ yakṣmaṁ te sarvaṁ  
aṅgebhyo bahir ni-[4]rmantrayāmahe z māso balāso bhavan mūtraṁ  
bhavatv āmayat. yakṣmānaṁ [5] sarveṣāṁ viṣaṁ vi nir vocam aham tvat.  
z 5 z

In the left margin of f190b the ms has ndhaṁ correcting ndraṁ in line 17.

Bm has varṇa° in f190b15, and also roga va°; it has as the last syllables on a page (f132a I think, but the number is not clear on my photostat copy) mahe corresponding to the same syllables in f190b16 of the birchbark, and its next page begins yasya bhīmaḥ as in f190b19 of the birchbark. Bm has tūnaṁ for rūraṁ in f190b20 and urtū for urū in the same line; it has balāsam in f191a2; yakṣmāu° in 3.

Read: śīrśaktyaṁ śīrśāmayam karnaśūlam tṛtīyakam | sarvaṁ  
śīrśanyaṁ te rogaṁ bahir nirmāntrayāmahe z 1 z karnābhyāṁ te

kañkūṣebhyaś śuktivalśam vilohitam | sarvañ ° ° ° z 2 z yaḥ  
 kṛṇoti †puvocam andhañ kṛṇoti pūruṣam | sarvañ ° ° ° z 3 z  
 yasya hetoṣ pracyavate yakṣmo nāsata āsyataḥ | sarvañ ° ° °  
 z 4 z śīrṣarogañ aṅgarogañ viśvāṅginañ viśalyakam | sarvañ śīrṣaṇyañ  
 te rogañ bahir nirmantrayāmahe z 5 z yasya bhīmaṣ pratikāśa udvepayati  
 pūruṣam | takmānañ śītañ rūrañ ca tañ te nirmantrayāmahe z 6 z ya  
 ūrū anu sarpaty atho ye 'nu gavīnike | balāsam antar aṅgebhyo bahir  
 nirmantrayāmahe z 7 z yat kāmād apakāmād dhṛdayāj jāyate pari | hṛdo  
 balāsam aṅgebhyo bahir nirmantrayāmahe z 8 z harimānañ te aṅgebhyo  
 yakṣmodhām antar ātmanaḥ | yakṣmañ te sarvañ aṅgebhyo bahir nir-  
 mantrayāmahe z 9 z sa āso balāso bhavan mūtrañ bhavatv āmayat |  
 yakṣmāṇāñ sarveṣāñ viṣaṇ nir avocam ahañ tvat z 10 z 5 z

St 1. Ś has śīrṣaktim, and our °ktyam may be only an error; but the formation seems correct and I let it stand.

St 2. In pāda b śuktivalśam is uncertain; śatavalśam might be an improvement. In Ppp 1.90.4b the pāda appears and the ms has sraktivalgam.

St 3. In pāda a puvocam may be an error for pramotam as in Ś; pravācam would fit well in meaning.

St 5. In pāda b I keep viśalyakam because the confusion between it and viśalpakam is too great to resolve.

St 10. Pāda d is made to accord with the last pāda of stanzas 1, 9, and 10 of the next hymn.

## 75

(Ś. 9. 8)

[f191a5] bahir bilañ nir vavatu ka-[6]hāvalañ tvañ darā | yakṣ-  
 māñāñ sarveṣāñ viṣaṇ nir vohañ tvat. z udarāt te [7] pari klonna  
 nābhyaḥ hṛdayād adhi | yakṣmodhām antar ātmano bahin nirmantrayā-  
 [8]mahe yasyāimānañ vīrujati mūrdhagañ pratyarṣaṇi ahimsantir  
 anāmāyā [9] nin dravanti bahir bilañ yā hṛdam upa diśantv anu danvatu  
 kikasān. | [10] yaṣ parśve upa diśanty anu dakṣamtu prṣṭi | yas tiraścīr  
 upa diśanty arṣa-[11]nīr vakṣaṇābhyaḥ yā gudā ni sarpabhyāmtrāti  
 yāpayanti ca | yā ma-[12]gnyo nu sarṣanti parūṇsi virajanti ca ahim-  
 santir anāmāyā nin dravanti [13] bahir balam. z yo ṅgāni sadayanty  
 akṣmāso ropanā saha | yakṣmāñāñ [14] sarveṣāñ viṣaṇ nir vocam ahañ  
 tvat. viśalpasya vidradhasya vātikāla-[15]sya vālade | yakṣmāñāñ  
 sarveṣāñ viṣaṇ nir vocam ahañ tvat. z pādā-[16]bhyāñ te gulphābhyāñ  
 jaṅghābhyāñ jānubhyāñ ūrubhyāñ śronibhyāñ pari bhañśasaḥ [17]  
 anūkyād arṣaṇīr uṣṇīhābhyo grīvābhyas skandhebhyaś śīrṣṇo romam  
 anīna-[18]śam. z sam te śīrṣṇaṣ kapālāni hṛdayasya ca yo viduḥ udyat



*sūryā*-[19] *dityo aṅgāni romaṁ nakhāni sarvāni sādānāni nīnaśat.* z z  
[20] z *anuvā* 12 z

Bm has *dravarti* in line 9, and *datvarta* for *danvatu*; *pārśve* in 10; *ramam* in 17; and *aṅgarani* in 19.

Read: *bahir bilam nir dhāvatu kahāvalam tavodarāt | yakṣmāṇām sarveṣām viṣam nir avocam aham tvat z 1 z udarāt te pari klomno nābhya hrdayād adhi | yakṣmodhām antar ātmano bahir nirmantrayāmahe z 2 z. yās simānam virujanti mūrdhānam pratyarṣaṇīḥ | ahiṁsantīr anāmāyā nir dravantu bahir bilam z 3 z yā hrdayam upadiśanty anutanvanti kikasāḥ | ahiṁsantīr ° ° ° z 4 z yās pārśve upadiśanty anudakṣanti prṣṭīḥ | ahiṁsantīr ° ° ° z 5 z yās tiraścī upadiśanty arṣaṇīr vakṣa- nābhyaḥ | ahiṁsantīr ° ° ° z 6 z yā gudā anusarpanty āntrāti yāpayanti ca | ahiṁsantīr ° ° ° z 7 z yā majjño ‘nusarpanty parūṇi virujanty ca | ahiṁsantīr anāmāyā nir dravantu bahir bilam z 8 z ye ‘ṅgāni madayanti yakṣmāso ropanās saha | yakṣmāṇām sarveṣām viṣam nir avocam aham tvat z 9 z viśalyasya vidradhasya vātikārasya vālaḥ | yakṣmāṇām sarveṣām viṣam nir avocam aham tvat z 10 z pādābhyām te gulphābhyām jaṅghābhyām jānubhyām ūrubhyām śronibhyām pari bhaṁsasāḥ | anūkād arṣaṇīr uṣṇihābhyo grīvābhyas skandhebhyas śīrṣṇo rogam anīnaśam z 11 z sam te śīrṣṇas kapālāni hrdayasya ca yo vidhuḥ | udyan sūrya ādityo aṅgāni roma nakhāni sarvāni sādānāny anīnaśat z 12 z 6 z anu 12 z*

St 4. In pāda b °diśanti hardly yields a suitable meaning.

St 5. In pāda b dakṣanti might well be emended to rakṣanti.

St 10. In pāda a viśalyasya is adopted to harmonize with 5b in the preceding hymn.

## 76

(Ś. 9. 2)

[f191a20] *sapatnahām ṛṣabham ghṛtena kāmo śikṣāmi haviṣājye-*  
[f191b] *na nīcis sapatnān amupādāyan tvam abhiṣṭuto mahatā vīryeṇa |*  
*yan me manaso* [2] *na priyam na cakṣuṣo yan me hrdaye nābhinandanti*  
*| udvaṣvapni prati muñcāmi* [3] *sapatne kāmam juṣṭahānudaṁ bhi-*  
*deyam | duṣvapnam kāma duritam ca kāmā* [4] *prahustvāmah svakadām*  
*amartyam ugra iśānaṣ prati muñca tasmin yo smabhya-* [5] *m anīharīṇā*  
*cikitsā | sā te kāma dukhitā dhenur ucyate yām āhur vā-* [6] *jam kavayo*  
*virājam | tayā sapatnān pari vṛddhi i mamaryeṇās prāṇā-* [7] *ṣ prajāṣ*  
*paśavo jīvanam vṛnaktu z kāmasyendrasya varuṇasya rājño bale-* [8] *na*  
*savitus savena | agner hotreṇa pra nute piśācām śambivam udakeṣu* [9]  
*dhīrāḥ z adhyakṣo vācī sama kāma ugraṣ kṛṇotu mahyam asaptna-* [10] *m*  
*eva viśve devā mama nātham bhavantu sarve devā havasāvantu māmam.*  
*z z* [11] *yan mājyam ghṛtam ij juṣāṇāḥ kāmajyeṣṭhā iha mādayantām.*

| [12] *kṛṇvantu mahyam asaptnam eva* | *indrāgnī kāmāsmaratham*  
*vibhūta nīci-*[13] *sapatnān sama pādayātha* | *teṣāṃ sapatnānām ayumā*  
*tamātamāsyā-*[14] *gne vāstūna nir dahā tvam jahi tvam kāmo mama ye*  
*sapatnāndhāt tamāsy a-*[15] *mu pādayemam. z anindriyārasās santu*  
*sarve yathā nu jivāt ka-*[16] *tamaś caneṣām* | *avadhīta kāmo mama ye*  
*sapatnam urum lokam akarām mahya-*[17] *m edhatum mahyam naman-*  
*tām pradiśās catasro mahyam ṣaḍ ūrvī ghṛtam ā vahantu z* [18] *z 1 z*

At the bottom of f191a stands daśamadivasemām ṛcām piṇḍapuspam. Its position would seem to indicate that it refers to this hymn. Over *duṣya* of f191b3 *dva* is written between the lines; and there is some distortion of letters in line 13 due to a crack in the bark.

Bm has *rājñā* in f191b7, and the birchbark is not absolutely clear; it has *hotre* in 8; *kāmas sa°* in 12.

Read: *sapatnahanam ṛṣabhaṃ ghṛtena kāmāṃ śikṣāmi haviṣājyena* |  
*nīcāis sapatnān mama pādaya tvam abhiṣtuto mahatā vīryeṇa z 1 z yan*  
*me manaso na priyam na cakṣuṣo yan me hrdaye nābhinandati* | *tad*  
*duṣvapnyam prati muñcāmi sapatne kāmāṃ juṣṭvā* | *hān ud aham*  
*bhideyam z 2 z duṣvapnyam kāma duritam ca kāmāprajastām asvagatām*  
*avartim* | *ugra īśānaṣ prati muñca tasmin yo 'smabhyam aṇhuraṇā*  
*cikitsāt z 3 z sā te kāma duhitā dhenur ucyate yām āhur vācam kavayo*  
*nirājam* | *tayā sapatnān pari vṛndhi ye mama pary enān prāṇaṣ paśavo*  
*jīvanam vṛṇaktu z 4 z kāmasyendrasya varuṇasya rājño viṣṇor balena*  
*savitus savena* | *agner hotreṇa pra nūde piśācān śambīva nāvam udakeṣu*  
*dhīraḥ z 5 z adhyakṣo vājī mama kāma ugraṣ kṛṇotu mahyam asapatnam*  
*eva* | *viśve devā mama nātham bhavantu sarve devā havam ā yantu ma*  
*imam z 6 z yan ma ājyam ghṛtam ij juṣāṇāḥ kāmajyeṣṭhā iha māda-*  
*yantām* | *kṛṇvantu mahyam asapatnam eva z 7 z indrāgnī kāma saratham*  
*hi bhūtvā nīcāis sapatnān mama pādayāthaḥ* | *teṣāṃ sapatnānām adhamā*  
*tamānsy agne vāstūni anu nirdaha tvam z 8 z jahi tvam kāma mama ye*  
*sapatnā andhā tamānsy ava pādayānān* | *anindriyā arasās santu sarve*  
*yathā na jivāt katamaś canāiṣām z 9 z avadhīt kāmo mama ye sapatnā*  
*urum lokam akaran mahyam edhatum* | *mahyam namantām pradiśās*  
*catasro mahyam ṣaḍ ūrvī ghṛtam ā vahantu z 10 z 1 z*

[f191b18] *yat te kāmā sanma trivarūtham udbhṛd vrahma varma*  
*vyatata-*[19] *m ānudyādhyam kṛtam* | *tena sapatnān pari vṛṇḍhi*  
*imama payeṇā-*[20] *ṣ prajāṣ paśavo jīvanam vṛṇaktu z ardharāṇca pra*  
*plavatām śchinṇā* [f192a] *nor iva bandhanam na sāyakāḥ praputtānām*

*punar asti nivartanam agnir i-[2]ndro yavaḥ somo yava yāvayantv amum  
 āmuṣyāyenam amuṣyā pu-[3]traṁ jīvalokāṁ mṛtalokāṁ katāmum asava-  
 viraś catira praputto mitrāṇāṁ [4] dveṣyaṣ pravrgyas svānām utat  
 prthivyām amasyaṁca vidyuta ugro devaḥ pra mṛṇaṁ [5] ṇaṁ sapatnām  
 cyutā caṁ vṛhaty acyutā ca vidyud vibharti stanayitnuś ca sarvā z z  
 [6] teṣām ādityo draviṇena tejasodyan sapatnān uditān me mahasvān.  
 ye-[7]na devā a asurān prapudanta yenendro dasyūn adhamān tamo  
 pabādhe | [8] taṁ na tvaṁ kāmama ye sapatnām tān assāl lokān prnutasu  
 sarvām | yathā [9] devā asurān prānadanta yathāindro dasyūn adhamān  
 tamo pabādhe | tathā tvaṁ [10] kāmama ye sapatnām tān asmāl lokān  
 prnutasva dūraṁ | kāmo ja-[11]jñe prathamo nānyat purā nāinaṁ  
 devāsaṣ pitaro nota martyāḥ tatas tvam asi [12] jyāyām viśvā mahāns  
 tasmāi te kāma namāit kṛṇomi*

In the right margin opposite line 9 the ms has pardhā correcting pabādhe, and just above the correction is a sign which looks like saṁ: at the beginning of 10 after kāmama the line from which the letters depend is extended to the length of three quarters of an inch and above this line is sa, and below it also is sa.

Bm has trivarthūtham in f191b18; has kāmamasa ye in f192a10; nānya in 11; and nasāit in 12.

Read: yat te kāma śarma trivarūtham udbhṛd vrahma varma vitatam anativyādhyam kṛtam | tena sapatnān pari vṛṅdhi ye mama pary enān prāṇaṣ paśavo jīvanam vṛṇaktu z 1 z adharāñcaḥ pra plavantām chinnā nāur iva bandhanam | na sāyakapraputtānām punar asti nivartanam z 2 z agnir yava indro yavaḥ somo yavo yavayāvāno yāvayantv amum | āmuṣyāyaṇam amuṣyāḥ putraṁ jīvalokam mṛtalokam kṛtāmum z 3 z asarvaviraś caratu praputto mitrāṇāṁ dveṣyaṣ parivargyas svānām | uta prthivyām ava syanti vidyuta ugro devaḥ pra mṛṇat sapatnān z 4 z cyutā ceyam vṛhaty acyutā ca vidyud bibharti stanayitnuś ca sarvān | teṣām ādityo draviṇena tejasodyan sapatnān nudatām me sahasvān z 5 z yena devā asurān prapudanta yenendro dasyūn adhamān tamo babādhe | tena tvaṁ kāma mama ye sapatnās tān asmāl lokāt pra nudasva sarvān z 6 z yathā devā asurān prapudanta yathendro dasyūn adhamān tamo babādhe | tathā tvaṁ kāma mama ye sapatnās tān asmāl lokāt pra nudasva dūram z 7 z kāmo jajñe prathamo nānya āpur nāinaṁ devāsaṣ pitaro nota martyāḥ | tatas tvam asi jyāyām viśvā mahāns tasmāi te kāma nāma it kṛṇomi z 8 z

St 2. This is § 3. 6. 7 and Ppp. 3. 3. 7.

St 3. § has only the first two pādas. At the end kṛtāmum would seem good; and amṛta° would seem better.

78

(Ś. 9. 2)

[f192a12] na vāitaś cana kāmam āpuḥ [13] rnāgnis sūryo nota candramāḥ na vāpaś cana kāmāśpun nahorātrāṇi ni-[14]hatāni yanti z 1 z na vāi puṇyajanāś cana kāmam āpun na gandharvāpsara-[15]raso na sarpāḥ z 2 z yāvati dyāvāpṛthivī varimṇā yāpad āpaś śuśya-[16]tir yāvad agniḥ z 3 z yāvatir diśaś pradīśo viṣūcīr yāvatir āśā a-[17]bhicakṣaṇā diva z 4 z yāvatir bhṛṅgā catvaś krūravor yāvatir vaghā vikṣa-[18]sarpya z 5 z tadas tvām asi jyāyāṇ viśvā viśvāmahām tasmāi te kāma nama i-[19]t kṛṇomi z 6 z yās te śivās tantvaś kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛ-[20]ṇīte z 7 z tābhiḥ ṭam asvān upasamviśasvātyatra pāpīr upa veśayā [f192b] dhīyaḥ z 8 z anuvā 3 z

Bm had °āpun na° in line 13 and a later hand made it °āpunna°; the same was done in the next line; in 16 it has viṣṭacīr; in 18 sarpa.

Read: na vāi vātaś cana kāmam āpa nāgnis sūryo nota candramāḥ | tatas tvam asi jyāyāṇ viśvahā mahāns tasmāi te kāma nama it kṛṇomi z 1 z na vā āpaś cana kāmam āpur nahorātrāṇi nihitāni yanti | tatas ° ° ° z 2 na vāi puṇyajanāś cana kāmam āpur na gandharvāpsarasaso na sarpāḥ | tatas ° ° ° z 3 z yāvati dyāvāpṛthivī varimṇā yāvad āpaś siṣyadur yāvad agniḥ | tatas ° ° ° z 4 z yāvatir diśaś pradīśo viṣūcīr yāvatir āśā abhicakṣaṇā divaḥ | tatas ° ° ° z 5 z yāvatir bhṛṅgā jatvaś kurūravo yāvatir vaghā vṛkṣasarpyo babhūvuḥ | tatas tvam asi jyāyāṇ viśvahā mahāns tasmāi te kāma nama it kṛṇomi z 6 z yās te śivās tanvaś kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛṇīse | tābhiḥ ṭam asmān apasamviśasvānyatra pāpīr apa veśayā dhīyaḥ z 8 z 3 z

St 1. The ms reading āpuḥ seems to have been influenced by the next two stanzas.

Stt 2 and 3 have no parallel.

79

(Ś. 8. 6)

[f192b1] yū te mātō manuparjātāyā utatedanu | du-[2]nnāmā tatra mā kṛdhād alin-[3]śa uta vatsapa z 1 z palālā \*\*\*\*lālāu śulkaṁ kokaṁ [4] malimṛtaṁ palitakaṁ aśleṣaṁ vavrivāsam ṛkṣagrivam pramīlinam muṣka-[5]yor apa hanmasi z 2 z mā sa vratāu mopa srpa ūrū māva srjo ntarā | kṛ-[6]ṇosy asmāi bheṣajam javam durtāmacātanaṁ z 3 z durnāmā ca sunāmā ca [7] ubhāu sambhṛtam iśchatām. | yaś kṛṇaś keśraśira stannajā ta ut taṇḍikā | rāya-[8]n asyā bhaṅsaso muṣkayor apa hanmasi | anujisraṁ pramṛśantaṁ kra-[9]vyādam uta rorihaṁ |

*rāyaś śūkaṣkiṇam bajaḥ pigo anīnaśat. | yas tvām [10] saptām śchinatti  
yaś ca dipsati jāgratīm. chāyām iva pra dām sūtaḥ pari-[11]krāmam anī-  
naśat. z yas tvām suptām nipadyate bhrātā bhūtvā piteva ca | [12] vajas  
tvām sahatām itat. | hlīvarūpaṁ kirīṭinam. z yaś kṛṇoty a-[13]vatokām  
mṛtavatsām imām striyaṁ tvam ośadhe tvām nāśayāmyāḥ kamala-  
[14]vaṁdyuvaṁ ye śālāḥ pari nṛtyanti sāyaṁ gardabhanādināḥ z kuśūlā  
[15] yaś ca kuṣṣilā kakubhāsvaramāsumā | tām ośadhe tvām gandhena  
viṣūcinām [16] vi nāśayaḥ z 4 z*

The first line of f192b is on a fragment of bark pushed up from the rest of the page: in the space left by the displacement of this fragment another hand has written the words of the first line. This repetition by the second hand is not given in my transliteration: in counting the lines on this page one should count at the right hand margin.

Bm gives no indication of this defacement; its variants are few and have no significance.

Read: yāu te mātonmamārja jātāyāḥ pativedanāu | durṇāmā tatra mā  
grdhad aliṇśa uta vatsapaḥ z 1 z palālānupalālāu śulkaṁ kokaṁ  
ḥmalimṛtaṁ palitakam | aśleṣaṁ vavrivāśasam ṛkṣagrīvaṁ pramīlinam  
muṣkayor apa hanmasi z 2 z mā saṁ vṛto mopa sṛpa ūrū māva sṛjo  
'ntarā | kṛṇomy asyāi bheṣajaṁ bajaṁ durṇāmācātanam z 3 z durṇāmā  
ca sunāmā cobhāu sambhṛtam icchataḥ | arāyān apa hanmaḥ sunāmā  
strāiṇam icchatām z 4 z yaś kṛṣṇaḥ keśy asura stambaja uta tuṇḍikah |  
arāyān asyā bhaṇsaso muṣkayor apa hanmasi z 5 z anujighraṁ pra-  
mrśantaṁ kravyādāma uta reriham | arāyān śvakiṣkiṇo bajaḥ piṅgo  
anīnaśat z yas tvām suptām chinatti yaś ca dipsati jāgratīm | chāyām  
iva pra tam sūtaḥ parikrāmam anīnaśat z 7 z yas tvām suptām nipadyate  
bhrātā bhūtvā piteva ca | bajas tam sahatām itaḥ klībarūpāns tiriṭinaḥ  
z 8 z yaś kṛṇoty avatokām mṛtavatsām imām striyam | tam ośadhe tvām  
nāśayāsyāḥ kamalam añjivam z 9 z ye śālāḥ pari nṛtyanti sāyaṁ garda-  
bhanādināḥ | kuśūlā ye ca kuṣṣilāḥ kakubhāś karumās srimāḥ | tām  
ośadhe tvām gandhena viṣūcinān vi nāśaya z 10 z 4 z

St 2. In pāda b marīmṛśaṁ palījakam would be an improvement: cf. 80. 8b.

St 3. In pāda d javaṁ as given in the ms might stand but bajaḥ in 6d makes the emendation here a reasonable one.

St 4. It seems clear that some copyist skipped from the end of b to the end of d.

St 7. In pāda d sūtaḥ seems somewhat doubtful; ś has sūryaḥ.

[f192b16] ye kakundhās karūrabhās kṛtyāir mūrīsāni bibhrati kli-  
 [17]vā yava pranṛtyante ghoṣām kurvate vane tāyito nāsayāmasi z ye-  
 [18]śām paścāt prapade puras parṣṇī puro mukhaṁ khalajās śākadhūmajā  
 taru-[19]ṇdā ye ca mayyajā kumbhamuškā yāśavaḥ tām asyād vrah-  
 maṇas pate pratibo-[20]dhena nāsayā z z ye sūryām ni dada kṛntyāpa-  
 tantam amuṁ divaḥ rāyān [21] vastavāsino durgandhe lohitasyān  
 mṛṣakān nāsayāmasi z z [f193a] ye sūryāt pari sarpanti snuṣeva śvaśurād  
 adhi | dhajās ca teṣām piṅgās ca hrdaye dha [2] na vidyatām. | ātmānam  
 atimātram ahim mādhyā bibhrati | strīṇām śroṇi-[3]pratodinam indra  
 rakṣāṇsi nāsaye z ye pūrva vadhvo yanti a-[4]ste śrṅgāni bibhratā  
 āpāketāmrahāsamna stambe ya kurvate jyotis tāyi-[5]to nāsayāmasi z  
 paryastākṣāt pradām kaśā strīṇām mantu paṁtagā ava [6] bheṣaja pātaya  
 yāimām sam vi vṛṣcany apatisvapatiṁ striyam z uddharṣaṇām [7]  
 \*u\*ikeśām jambhayanti sarisṛsam. | upeśantam adaram sulam tuṇḍena-  
 [8]m uta śāludham z padāt pravṛddhi pārṣṇyā stālām gaur iva syanmanā  
 | [9] yas te garbham pratimṛśāj jātam vā mārayād ite z piṅgas tum ugra-  
 dhanvā [10] kṛnotu | hrdayāvinam z yasto jātān mārayanti sūtikānuṣe-  
 [11]rate strībhāgān piṅgo gandharvān abhrāivātāiva rājatu z 5 z

Bm has no missing letters at the beginning of f193a7; it reads sūlam at the end of that line.

Read: ye kakundhās karūrabhās kṛtyāir durāsāni bibhrati | klībā iva  
 pranṛtyanto ghoṣām ye kurvate vane tām ito nāsayāmasi z 1 z yeśām  
 paścāt prapade puras pārṣṇīḥ puro mukhā | khalajās śākadhumajā  
 uruṇḍā ye ca †mayyajā kumbhamuškā ayāśavaḥ | tām asyā vrahmaṇas pate  
 pratibodhena nāsayā z 2 z ye sūryām †ni dada kṛnty† āpatantam amuṁ  
 divaḥ | arāyān vastavāsino durgandhīn lohitasyān mṛṣakān nāsayāmasi  
 z 3 z ye sūryāt pari sarpanti snuṣeva śvaśurād adhi | bajaś ca teṣām  
 piṅgās ca hrdaye 'dhi ni vidhyatām z 4 z ya ātmānam atimātram ahim  
 ādhāya bibhrati | strīṇām śroṇipratodinam indra rakṣāṇsi nāsayā z 5 z  
 ye pūrve badhvo yanti haste śrṅgāni bibhrataḥ | āpāke tām prahāsina  
 stambe ye kurvate jyotis tām ito nāsayāmasi z 6 z paryastākṣā apra-  
 caṅkaśā astrāinās santu paṇḍagāḥ | ava bheṣaja pātaya ya imām sam-  
 vivṛtsaty apatis svapatiṁ striyam z 7 z uddharṣiṇām munikesān  
 jambhayantām marimṛsam | upeśantam †adaramsulariṁ tuṇḍelam uta  
 śāludam | padā pra vidhya parṣṇyā sthālīm gaur iva spandanā z 8 z yas  
 te garbham pratimṛśāj jātam vā mārayāti te | piṅgas tam ugradhanvā  
 kṛnotu hrdayāvidham z 9 z ye amno jātān mārayanti sūtikā anuśerate |  
 strībhāgān piṅgo gandharvān abhram iva vāta ājatu z 10 z 5 z

St 1. In pāda b kṛtyāir may not be good but the commentator's reading shows that it has a standing.

St 3. In pādas ab Ś has na titikṣanta ātapantam; the latter word is an improvement, and it may be that we ought to accept the rest as in Ś.

## 81

(Ś. 8. 6)

[f193a11] *pariśi-[12]ṣṭam dhārayatām yuyjyatām māva pādi tat.*  
*garbham tām ugrāu rakṣasām [13] bheṣajāu nīvabhāryayāu z 1 z pari-*  
*pānam puruṣāṇām rakṣasā-[14]m asi cātanam. | arāyān sarvān unnāmno*  
*yātudhānān viṣū-[15]cinān vi nāsaya z 2 z pavāinasā taṅgalvās chāyakād*  
*u-[16]ta nahrakā prajāyāi patye tvā piṅgaṣ pari pātu kimīdinaḥ [17]*  
*z 3 z dvāu āsyās caturakṣās pañcapādād anāṅgule vrddhā-[18]d adhi pra*  
*sarpataṣ pari pāhi vīravṛtā z 4 z yāsām māmsa-[19]m adanti pāurasām*  
*cet kavi garbhāu dā\*\*\* keśavārāyān a-[20]syā bhaṅsaso muṣkayor apa*  
*harmasi z 5 z piṅga rakṣa jāya-[f193b]mānam pumānsām mā striyam*  
*kran āṇḍādo garbham mā dabham bādhasvodhaḥ trimīdina apra-*  
*[2]jāstvam mātavatsam āmābhrogham agham ānyam vṛkṣād iva majam*  
*kṛtvāpriye pra-[3]ti muñca tat. z piṅga jahy atudhānān durgandhīn*  
*lohitasyān tayāṣ praṇuttāḥ [4] kravyādo viṣvaṅco yanti nirhata z 6 z*  
*anuvā 3 z*

In the bottom margin of f193a is nma correcting harmasi.

In 193a16 Bm has nakukā for what seems in the birch-bark to be nahrakā; and towards the end of the same line it has patyāi: it indicates the lacuna in line 19: and has kravyādau in 193b4.

Read: pariśiṣṭam dhārayatām yad dhitam māva pādi tat | garbham ta ugrāu rakṣatām bheṣajāu nīvabhāryā yāu z 1 z paripānam puruṣāṇām rakṣasām asi cātanam | arāyān sarvān duṛṇāmno yātudhānān viṣūcinān vi nāsaya z 2 z pavāinasā taṅgalvāc chāyakād uta nagnakāt | prajāyāi patye tvā piṅgaṣ pari pātu kimīdinaḥ z 3 z dvyaśyāc caturakṣāt pañcapādād anāṅguleḥ | vrddhād adhi prasarpataṣ pari pāhi varivṛtāt z 4 z ya āmam māmsam adanti pāuruseyam ca ye kraviḥ | garbhān khādanti keśavā arāyān asyā bhaṅsaso muṣkayor apa hanmasi z 5 z piṅga rakṣa jāya-mānam pumānsām mā striyam kran | āṇḍādo garbham mā dabhan bādhasvādhā kimīdinaḥ z 6 z aprajāstvam mātavatsam ād rodam agham āvayam | vṛkṣād iva srajam kṛtvāpriye prati muñca tat z 7 z piṅga jahi yātudhānān durgandhīn lohitasyān | tvayā praṇuttāḥ kravyādo viṣvaṅco yantu nirhatāḥ z 8 z 6 z anu 13 z

St 2. This is not in Ś; but cf. Ś 4. 9. 2, and Ppp. 8. 3. 3.

St 8. This too is not in Ś; b appears above as 80. 3d.

[f193b4] *uttīṣṭa nāma rūpāny o-*[5]*śchiṣṭe rokāhita | uśchiṣṭa indras*  
*cāgniś ca viśvavantas samāhitam. z 1 z* [6] *uśchiṣṭe dyāvāpṛthivī viśvaṁ*  
*bhūtaṁ samāhitam. āpas samudra uśchiṣṭe* [7] *indramā vātāhi | saṁn*  
*uśchiṣṭe saṁsyobhūn mrtyur vātaṣ prajāpatiḥ lāukyā* [8] *uśchiṣṭāyatvā*  
*pr̥scidr̥scāvṛścīr mayi dr̥ḥho dr̥ha sthīro nyo vrahma viśvā-*[9]*dr̥co daśa*  
*| anābhīm iva sarvataḥ | cakram uśchiṣṭe devatāhitā | ṛk sā-*[10]*ma yajur*  
*uśchiṣṭam udgītaṣ prastutam sthitam. z hīnkāra uśchiṣṭe madas sā-*  
*[11]mnī mīdhuś carmayi | āindrāgnīm pavamānām mahānāmnunīr*  
*mahāvratīm. z* [12] *uśchiṣṭe yajñamyāṅgāny antar garbha iva mātaram.*  
*rājasūyam vājapeya-*[13]*m agniṣṭomas tato dhvarah z arkāśvamedhā*  
*uśchiṣṭe jīvavarhir padantu me | a-*[14]*gnyādheyam atho dakṣā kāmāṣ*  
*pr̥schānasā saha | uśchinṇā yajñās sattrā-*[15]*ny uśchiṣṭe tu samāhitā |*  
*agnihotram ca śraddhā ca vaṣatkāro vrataṁ tapaḥ* [16] *dikṣiṇeṣṭam*  
*pūrtam cośchiṣṭe ti samāhitā z ekarātrās trirātrās ca sadyah-*[17]*hnīṣ*  
*prakrīr ugdhyaḥ otanyetam uśchiṣṭe yajñasyānonu vidyayā z z*

Read: ucchiṣṭe nāma rūpāṁ cocchiṣṭe loka āhitāḥ | ucchiṣṭa indras  
cāgniś ca viśvaṁ antas samāhitam z 1 z ucchiṣṭe dyāvāpṛthivī viśvaṁ  
bhūtaṁ samāhitam | āpas samudra ucchiṣṭe candramā vāta āhitāḥ z 2 z  
sann ucchiṣṭe 'saṁś cobhāu mrtyur vājaṣ prajāpatiḥ | lāukyā ucchiṣṭa  
āyattā †pr̥scidr̥scāvṛścīr mayi z 3 z dr̥ḥho dr̥ha sthīro nyo vrahma  
viśvadṛśo daśa | nābhīm iva sarvataś cakram ucchiṣṭe devatā āhitāḥ z 4 z  
ṛk sāmā yajur ucchiṣṭa udgītaṣ prastutaṁ sthitam | hīnkāra ucchiṣṭe  
madas sāmno meḍus ca tan mayi z 5 z āindrāgnaṁ pāvamānaṁ mahā-  
nāmnīr mahāvratam | ucchiṣṭe yajñasyāṅgāny antar garbha iva mātari  
z 6 z rājasūyam vājapeyam agniṣṭomas tato 'dhvarah | arkāśvamedhā  
ucchiṣṭe jīvabarhir madintamaḥ z 7 z agnyādheyam atho dikṣā kāmāpraś  
chandasā saha | ucchinṇā yajñās sattrāny ucchiṣṭe 'dhi samāhitāḥ z 8 z  
agnihotram ca śraddhā ca vaṣatkāro vrataṁ tapaḥ | dakṣiṇeṣṭam pūrtam  
cocchiṣṭe 'dhi samāhitāḥ z 9 z ekarātrās trirātrās ca sadyahkrīṣ prakrīr  
ukthyaḥ | otam nihitam ucchiṣṭe yajñasyāṇūni vidyayā z 10 z 1 z

St 3. In pāda d we may have nothing but a distortion of the pāda  
as in Ś, vraś ca draś cāpi śrīr mayi.

St 4. In pāda b Ś has viśvasr̥jo.

St 5. In pāda c Ś has svarah for madas, but I believe the latter can  
stand. In d in defence of meḍus we can quote meḍavas of KS. 40. 5;  
but it is in no way sure.

St 10. In pāda a Ś has dvirātraḥ.



## 83

(Ś. 11. 7)

[f193b17] *catūrā*-[18]*trāṣ pañcarātraḥ ṣaḍrātras cobhayaḥ saha ṣoḍaśi saptarātrasyośchiṣṭā ja*-[19]*jñire sarve ya yajñāmṛte hitā z 1 z pratihāro nidhanam viśvaci*-[20]*ś cāticiś ca ya | sāhnātīrātrav aśchiṣṭe dvādaśāho pi tan mayi z 2 z* [f194a] *sūnṛtā sīnvati kṣemas svadhāuyjāmṛtam saha | uśchiṣṭam sarve pratyamca kāmāḥ kāme*-[2]*na tṛpyanti z 3 z nava bhūmyām samudrasyasyośchiṣṭe ti śrutād ivaḥ ā sūryo tā*-[3]*ny uśchiṣṭe horātre ca tan mayi | upahavyam viśūvantam ye ca yajñā divi śrutah* [4] *bībharti bhartā viśvasyośchiṣṭo janatuṣ pitā z pitā janadar uśchi*-[5]*ṣṭāu sāu pāutras ca pitāmahaḥ śikṣad viśvasyeśāno ca vṛṣā bhū*-[6]*myām atignayaḥ z 6 z ṛtam satyam tapāu dikṣās śāsamo dharmas ca karmajaḥ* [7] *bhūta bhaviṣya uśchiṣṭe vīryam lakṣmīr balaṁ bale z samṛddhir ojakūtiḥ kṣatram* [8] *rāṣṭram ṣaḍ urvyaḥ saṁvatsaro dyu*-*śchiṣṭa idātya preṣad grhā haviḥ caturhotāras pri*-[9]*yaś caturdāsyānu navidaḥ uśchiṣṭe yajñāhau rātrās cava paśubandhās ta*-[10]*d iṣṭayaḥ ardhamāsās ca māsās cāntavā ṛtubhis saha ucīṣṭe ghoṣi*-[11]*nīr āpa stanayitnu śucin mayi z*

Bm has *tapo* in f194a6; *yajñāho* in 9; and *datubhis* in 10.

Read: *catūrātraṣ pañcarātraḥ ṣaḍrātras cobhayaḥ saha | ṣoḍaśi saptarātras cocchiṣṭāj jajñire sarve ye yajñā amṛte hitāḥ z 1 z pratiharo nidhanam viśvajic cābhijic ca yaḥ | sāhnātīrātrāv ucchiṣṭe dvādaśāho 'pi tan mayi z 2 z sūnṛtā saṁnatiḥ kṣemas svadhōrjāmṛtam sahaḥ | ucchiṣṭe sarve pratyāñcaḥ kāmāḥ kāmēna tṛpyanti z 3 z nava bhūmīs samudrās cocchiṣṭe 'dhi śritā divaḥ | ā sūryo bhāty ucchiṣṭe 'horātre ca tan mayi z 4 z upahavyam viśūvantam ye ca yajñā divi śritāḥ | bibharti bhartā viśvasyocchiṣṭo janituṣ pitā z 5 z pitā janitur ucchiṣṭo 'sāu pāutras ca pitāmahaḥ | śikṣad viśvasyeśāno 'tho vṛṣā bhūmyām atignayaḥ z 6 z ṛtam satyam tapo dikṣā śramo dharmas ca karma ca | bhūtam bhaviṣyad ucchiṣṭe vīryam lakṣmīr balaṁ bale z 7 z samṛddhir oja ākūtiḥ kṣatram rāṣṭram ṣaḍ urvyaḥ | saṁvatsaro 'dhy ucchiṣṭa idā prāiṣā grahā haviḥ z 8 z caturhotāra āpriyaś caturmāsyāni nīvidaḥ | ucchiṣṭe yajña hotrās ca paśubandhās tad iṣṭayaḥ z 9 z ardhamāsās ca māsās cāntavā ṛtubhis saha | ucchiṣṭe ghoṣiṇīr āpa stanayitnuś śucir mahī z 10 z 2 z*

St 3. In *pāda a* *asinvaṭiḥ* does not fit the context.

St 6. In *pāda b* Ś has *asoḥ* which may be intended here.

St 10. In *pāda d* Ś has *śrutir*, but *śucir* seems better.

## 84

(Ś. 11. 7)

[f194a11] śarkarā siktāśmānam oṣadhayo vī-[12]rudhas tṛṇā | abhrāṇi vidyuto varṣam uśchiṣṭe samśrutā śrutā rādhya prā-[13]pti vyāptis samāpti mahy edhati anyāpatira uśchiṣṭe bhūtir āhitā ni-[14]hitā hitā z yaś ca prāṇāti prāṇena yaś ca paśyati cakṣuṣā uśchiṣṭāj ja-[15]jñire sarve | divi devā adhivīśrutaḥ prāṇāpānau cakṣuś śrotram akṣatiś ca [16] yā z devāndevāṣ pitaro manuṣyā gandharvāpsarasaś ca ye | rg yajus samā-[17]māni śchandānsi purāṇam yajuṣā saha z 6 atharvāṅgirasas [18] vrahma sarpapunyaajanāś ca ye z 8 z ānandaś ca pramodaś cābhimoda- [19]punaś ca ye z 8 z uśchiṣṭāj jajñire sarve divi devā divi śrutaḥ z [20] om divi devā divi śrutaḥ

In line 13 the ms corrects (interlinear) to atyāpatir.

Bm copied the dittography of 16-17 and then deleted the first mā.

Read: śarkarās sikitā āsmāna oṣadhayo vīrudhas tṛṇā | abhrāṇi vidyuto varṣam ucchiṣṭe samśritā śritā z 1 z rāddhiṣ prāptir vyāptis samāptir maha edhatuḥ | atyāptir ucchiṣṭe bhūtir āhitā nihitā hitā z 2 z yac ca prāṇāti prāṇena yac ca paśyati cakṣuṣā | ucchiṣṭāj jajñire sarve divi devā diviśritāḥ z 3 z prāṇāpānau cakṣuś śrotram akṣitiś ca kṣitiś ca yā | ucchiṣṭāj ° ° ° z 4 z devāṣ pitaro manuṣyā gandharvāpsarasaś ca ye | ucchiṣṭāj ° ° ° z 5 z ṛcas samāni chandānsi purāṇam yajuṣā saha | ucchiṣṭāj ° ° ° z 6 z atharvāṅgirasas vrahma sarpapunyaajanāś ca ye | ucchiṣṭāj ° ° ° z 7 z ānandaś ca pramudaś cābhimodamudaś ca ye | ucchiṣṭāj jajñire sarve divi devā diviśritāḥ z 8 z 3 z

St 2. In pāda b the ms form edhati might stand, but it seems so like a lectio facillior that I have followed Ś.

## 85

(Ś. 11. 8)

[f194a20] anu manyur jāyām āvahaṭ saṅkasya grhā-[f194b]d adhi | kāsam janyaṣ ke varaṣ kāu jyēṣṭhavaras bhavat. tapaś cāivāstām karma jātar maha-[2]ty arṇave | tapo ha jajñe karmanas tam te jyēṣṭham upāsata | daśa śākhām a-[3]jāyanta devā devebhyas paraḥ yo vāi tām vidyām nāmatāśchādyā mahad vate z [4] z 3 z prāṇāpānau cakṣuś śrotram akṣataś ca kṣataś ca yā | vyānodānodā-[5]no vān manas te vākūtim ā vaha ajātām dhṛtavo yo dhāta vṛhaspatiḥ i-[6]ndrāgnir āsvinā tarhi ki te jyēṣṭham upāsata z 5 z tapaś cāivāstām karma-[7]jāntan mahaty arṇave

| *tapo ha jajñe karmaṇā tan te jyeṣṭham upāsata z 6 z* [8] *kuta indraṣ kuta soma kuto gnir ajāyata* | *kutas tvaṣṭā sam abhavad dhātā sam a-*[9]*bhavad kutaḥ z 7 z indrād indra somāt somo gnir agnir ajāyata* | *tvaṣṭā* [10] *ha jajñe tvaṣṭudhātā dhātur ajāyata z 8 z etāsam daśa jātā devā* [11] *devebhyaṣ purāḥ putrebhyo lokam dattvā kasmin te loka āsate* | *ya to bhūmi-*[12]*ṣ pūrvāsīd yām addhātaya id viduḥ* | *ke tasyan devā āsate kasmi-*[13]*n sādhiśrutaḥ z 4 z*

In the left margin of f194b opposite line 3 is *dyaṣpa*, correcting *devebhyaṣ*.

Bm has *śākhām* in f194b2; *cakṣu* in 4.

Read: *yan manyur jāyām āvahaṭ saṅkalpasya grhād adhi* | *ka āsan janyāṣ ke varāṣ ka u jyeṣṭhavarō bhavat z 1 z tapaś cāivāstām karma cāntar mahaty arṇave* | *tapo ha jajñe karmaṇas tat te jyeṣṭham upāsata z 2 z daśa sākam ajāyanta devā devebhyaṣ paraḥ* | *yo vāi tān vidyān nāmāthā sa vā adya mahad vadet z 3 z prāṇāpānau cakṣuś śrotram akṣitiś ca kṣitiś ca yā* | *vyānodāno vān manas te vā ākūtim ā vahan z 4 z ajātā āsann ṛtavo* 'tho *dhātā vṛhaspatiḥ* | *indrāgnī āsvinā tarhi karṇ te jyeṣṭham upāsata z 5 z tapaś cāivāstām karma cāntar mahaty arṇave* | *tapo ha jajñe karmaṇā tat te jyeṣṭham upāsata z 6 z kuta indraṣ kutas somas kuto gnir ajāyata* | *kutas tvaṣṭā samabhavad dhātā samabhavad kutaḥ z 7 z indrād indras somāt somo agner agnir ajāyata* | *tvaṣṭā ha jajñe tvaṣṭur dhātā dhātur ajāyata z 8 z ye ta āsan daśa jātā devā devebhyaṣ purā* | *putrebhyo lokam dattvā kasmin te loka āsate z 9 z yeto bhūmiṣ pūrvāsīd yām addhātaya id viduḥ* | *ke tasyām devā āsate kasmin sādhiśritā z 10 z 4 z*

St 3. Pāda c is almost § 7c. In b *purā* as in § st 3 and below in st 9 is better.

St 10. Pāda d would be improved by reading *kasminś ca sā°*.

## 86

(§. 11. 8)

[f194b13] *kutaṣ keśāṣ kutas snāvaṣ kuto stīty ābharat.* | *a-*[14]*ṅgā pārvāni majjānam ku māmsam kutābharat.* *z 1 z yadā keśān a-*[15]*sthi snāva māsam majjānim ābharat.* *śarīram kṛtvā* [16] *pādavat ta lokam anu prāvīṣam.* *z 2 z śamsato nā-*[17]*ma to divā eṣāmbhārāis samabharam.* *sarvaṁ saṁsṛjya mṛtyuṁ devāḥ* | [18] *puruṣam āviṣam.* *z śīro hastān atho bāhu jihvām grīvāś ca ke-*[19]*kasā prṣṭir majjahye pārśve kas tat samadadhād ṛṣiḥ* [20] *z 4 z ūrū pād aṣṭhivantāu śroni hastāv atho mu-*[f195a]*kham.* *tvacā prāvṛtiya tat sarvaṁ dhā samadadhār mayi z 5 z yat taś charīram adadhā-*[2]*t sandhāyā sohitam mayi* | *yanedam ad virocate*

so smin varṇam ābharat. z 6 z [3] sarve devā upāsikṣan tad ijanād vidhū  
 śatī iśā viśasya yā jāyā sā-[4]smin varṇam ābharat. z 7 z yadā tvaṣṭā  
 vyatṛṇāt pita tvaṣṭī ya uttarah grhaṁ [5] kṛtvā martyaṁ devāṣ puruṣam  
 āviśet. z 8 z svapno vāi tandrīn nirṛtaḥ pāpmā-[6]no nāma devatā | jarā  
 śālityaṁ pālityaṁ śarīram anu prāviśam. z 9 z [7] steyān duṣkṛtān  
 vrajinaṁ satyaṁ yajño yaśo mahaḥ balaṁ ca kṣatram ojaś ca śarīra-  
 [8]m anu prāviśam. z 10 z anuvā 5 z

Bm has pādavatu in f194b16; kaḥ stat in 19 [possibly the ms intends  
 kas stat]; aṣṭhivanto in 20; yatu in f195a1; mohitaṁ in 2; and utturaḥ  
 in 4.

Read: kutaṣ keśān kutaṣ snāva kuto 'sthīny ābharat | aṅgā parvāṇi  
 majjānaṁ ko maṁsaṁ kuta ābharat z 1 z yadā keśān asthi snāva maṁsaṁ  
 majjānam ābharat | śarīraṁ kṛtvā pādavat kaṁ lokam anu prāviśat z 2 z  
 saṁsico nāma te devā ye saṁbhārāis samabharan | sarvaṁ saṁsrjya  
 martyaṁ devāḥ puruṣam āviśan z 3 z śiro hastān atho bāhū jihvāṁ  
 grīvāś ca kikasāḥ | pṛṣṭīr †majjahye pārśve kas tat sam adadhād ṛṣiḥ  
 z 4 z ūrū pādāv aṣṭhivantāu śroṇī hastāv atho mukham | tvacā prāvṛtya  
 tat sarvaṁ saṁdhā sam adadhān mayi z 5 z yat tac charīram adadhat  
 sandhayā saṁhitaṁ mayi | yenedam adya rocate ko 'smin varṇam ābharat  
 z 6 z sarve devā upāsikṣan tad ajānād vadhūs satī | iśā vaśasya yā jāyā  
 sāsmīn varṇam ābharat z 7 z yadā tvaṣṭā vyatṛṇāt pitā tvaṣṭur ya uttarah  
 | grhaṁ kṛtvā martyaṁ devāṣ puruṣam āviśan z 8 z svapno vāi tandrīr  
 nirṛtiḥ pāpmāno nāma devatāḥ | jarā khālityaṁ pālityaṁ śarīram anu  
 prāviśan z 9 z steyān duṣkṛtān vrajinaṁ satyaṁ yajño yaśo sahaḥ | balaṁ  
 ca kṣatram ojaś ca śarīram anu prāviśan z 10 z 5 z

St 4. This is 15ab and 14cd in Ś; the next is 14ab and 15cd.

St 5. In pāda d Ś has mahī; in 6b it has mahat. Our mayi gives a  
 queer turn to the meaning.

## 87

(Ś. 11. 8)

[f195a8] bhūtiś ca vābhūti-[9]ś ca rātayo rātayaś ca yā | kṣutaś ca  
 sārvas tṛṣṇāś ca śarīram anu prāviśam. [10] z 1 z nindyaś ca vānindyaś  
 ca yaś ca hartveti neti ca | śarīraṁ śraddhā dakṣi-[11]nāśraddhā cānu  
 prāviśam. z 2 z vidyāś ca vāvidyāś ca yaś ca nṛtya-[12]n upadeśyam. |  
 śarīraṁ sarve prāviśan rthasmāmātho yajuh z 3 z [13] ānandānandāś  
 pramado bhīmodamutaś ca ye | haso nariṣṭā nantāna śarīram anu [14]  
 prāviśam. z 4 z ālāpāś ca pralāpāś cabhīlāpalapalāś ca ye | śa-[15]śarīram  
 sarve prāviśann āyujāṣ prayujō yujah z 5 z prānāpānāu [16] cakṣuś  
 śrottrām akṣataś cakṣatiś ca yā | vyānodāno vān manaś śarīrena tuyante  
 z [17] z 6 z āśiṣaś ca praśiṣaś ca saṁsiśo viśiṣaś ca yā | cittānu sarve

sañka-[18]lpās śarīram anu prāviśam. z 7 z tvarās ca vāi dhṛtayaś ca  
 idāśis sunṛte [19] yadā | śarīram sarve prāviśam nijarīr iṣyādho mṛdhaḥ  
 z 8 z āstrāis ca [20] vāstrāis ca taruṇāḥ kṛpaṇāis ca yā | guhyās śukriyā  
 yās sthūlā-[f195b]s tā dhībavatsur asādhayat. z 9 z asthi kṛ\* \* \* \*  
 n\*atoṣṭāpo vadhoyam. [2] rotaḥ kṛtvājyaṁ devāḥ puruṣam āviśam.  
 z 10 z

In f195a12 the ms has above sa in sarve the sign nba; and in the right margin opposite the same line stands samcayam; an asterisk seems to indicate that it refers to ṛthas, so I suspect that it should be samśayam.

Bm has at the very beginning bhūtiś ca vaḥ; in line 10 it has netiś ca; in 12 ṛcassām°; in 14-15 it wrote the syllable sa twice and then deleted the first; in 18 it has idāśis and at the beginning of 19 yada; in f195b1 it shows no lacuna and reads kṛtvā samican tato°.

Read: bhūtiś ca vā abhūtiś ca rātayo 'rātayaś ca yāḥ | kṣudhaś ca  
 sarvās tṛṣṇāś ca śarīram anu prāviśan z 1 z nindyāś ca vā anindyāś ca  
 yaś ca hanteti neti ca | śarīram śraddhā dakṣiṇāśraddhā cānu prāviśan  
 z 2 z vidyāś ca vā avidyāś ca yac tcanṛtyan upadeśyam | śarīram sarve  
 prāviśann ṛcas sāmātho yajuh z 3 z ānandā nandāḥ pramudo 'bhīmo-  
 damudaś ca ye | haso nariṣṭā nṛttāni śarīram anu prāviśan z 4 z ālapāś  
 ca pralāpāś cābhilāpalapaś ca ye | śarīram sarve prāviśann āyujāḥ prayujo  
 yujah z 5 z prāṇāpānāu cakṣuś śrotram akṣitiś ca kṣitiś ca yā | vyāno-  
 dānāu vāṇ manaś śarīrena ta iyante z 6 z āśiśaś ca praśiśaś ca samśiśo  
 viśiśaś ca yāḥ | cittāni sarve sañkalpāś śarīram anu prāviśan z 7 z tvarās  
 ca vāi dhṛtayaś ceḍāśis sūnṛte ca yā | śarīram sarve prāviśan tñijarī  
 riṣādo mṛdhaḥ z 8 z āśneyiś ca vāsteyiś ca tvaranāḥ kṛpaṇāś ca yāḥ |  
 guhyāś śukrā yās sthūlā āpas tā bībhatsur asādhayan z 9 z asthi kṛtvā  
 samidham tad aṣṭāpo 'vādhavayan | retaḥ kṛtvājyaṁ devāḥ puruṣam  
 āviśan z 10 z 6 z

St 3. In pāda b ś has yac cānyad °; in c brahma prāviśad.

St 8. This stanza has no parallel; pāda d is doubtful.

[f195b2] ya āpo yāś ca devatā ya [3] virāḍ vrahmaṇā maha | śarīram  
 vrahma prāviśaś charīre dhi prajāpatī z 1 z [4] sūryaś cakṣur vātaḥ  
 pranaṁ puruṣasya bhībībhedire | tathāsyāitaram ātmānam de-[5]vāḥ  
 prāyaścanty agnaye z 2 z tasmād vāi vidvān puruṣam idaṁ vrahmeda  
 ma-[6]nyate | sarvā hy asmin devatā śarīre dhi samīhitā z 3 z yad ibhya  
 sthā-[7]nam aṅgeṣu pitā lokāṇ akalpayat. | śarīram sarvā devatā  
 yathāñga-[8]m anu prāviśam. z 4 z aṅgam aṅgam śarīrasya sarve devānu

*prāviṣam. [9] pitā hy ebhyaṣ prāyaśchantam lokam apiparājitam. z 5 z tam loka-[10]m aparājitam. sarve devānu prāviṣam. prajāpatir yad ābharaś cha-[11]riram bahudhā hitam. z 6 z anuvā 14 z*

Read: yā āpo yās ca devatā yā virāḍ vrahmaṇā saha | śarīram vrahma prāviṣac charīre 'dhi prajāpatiḥ z 1 z sūryaś cakṣur vātaṣ prāṇam puruṣasya vi bhejire | tathāsyetarām ātmānam devāḥ prāyacchann agnaye z 2 z tasmād vāi vidvān puruṣam idam vrahmeti manyate | sarvā hy asmin devatā śarīre 'dhi samāhitā z 3 z yad ebhya sthānam aṅgeṣu pitā lokam akalpayat | śarīram sarvā devatā yathāṅgam anu prāviṣan z 4 z aṅgam-aṅgam śarīrasya sarve devā anu prāviṣan | pitā hy ebhyaṣ prāyacchat tam lokam aparājitam z 5 z tam lokam aparājitam sarve devā anu prāviṣan | prajāpatir yam ābharac charīram bahudhā hitam z 6 z 7 z

St 3. In pādas cd devatās and °hitāḥ might rather better.

The last three stanzas have no parallel.

## 89

## (Ś. 11. 1)

[f195b11] agne jāyā-[12]ssvāditin noditeyaṁ vrahmāudanam pacati putrakāmas saptarṣayo bhūtakr-[13]tas te tvā manīthantu prajāyā saheyah z 1 z kṛṇuta dhūmam vṛṣa-[14]naś sakḥāyo droghāvitā vā tam atsva | ayam agni prītanāṣaṭ su-[15]vīro yena devās sahantaś śatīrṇ. z 2 z agne janīṣṭhā ma-[16]hate vīyāya vrahmāudanāya paktaye jātavedāḥ saptarṣayo bhūta-[17]kṛta tan te tvājījanam asme rayim sarvacīran ni yaśchatām. z [18] z 3 z samīddho gné samīdhā sāmīdhyase vīsvādevān yajñi-[19]yān ehā vakṣaḥ tébhyo havyam śrapaye jātavedas svargam lokam adhi rohaye-[20]nam. z 4 z tredhā bhāgo nihato jātavedo devānām pītīr-[f196a]nām utā mārtyānām. vāmśo jānīdhvam vi bhajāmi tam vo yo devānām sāivam pārayāti [2] z 5 z agne sahasvānn abhībḥūr abhīrasi nīco nyubja dviṣatam svapatnān. | yan mātṛā [3] miyamānā mitāti svajātāms te balidamcaṣ kṛnotu z 6 z sākam sujātāis paya-[4]sā sehy arbūdenam mahate vīryāya | ūrdhvo nākasyādhi roha viṣṭapas svarge-loka iti [5] yam vadantam. z 7 z yan mahī prati grhṇātu carma prthivyāi devī sumanasyamānā | [6] adhi gaśchayema sukṛtāsu lokam. z 8 z etāu grāvāṇāu sayujā yuñdhi [7] carmaṇi nir bhidy ānsāun yajamānāya sādhuḥ avatī nr jahye prdanyavaḥ ūrdhvām [8] prajāṁ ud dharanty aruḥah z 9 z grhāṇā grāvāṇāu sayujā vīru hastā te dē-[9]vā yajñeyā yajñam ayuḥ trayo varā yatamās tvam vṛnīse tās te samṛddhyāir iha rā-[10]dhayāmi z 10 z

In the left margin of f195b opposite line 15 is ktakru: in the top margin of f196a the ms has ssva with indication that it is a correction

of 'tañ sva° of line 2; and very close to this is tañsa which probably is a correction of the first correction. At the very top of the margin is pośaya. In the right margin opposite line 6 is ñdhi formed slightly differently from the ñdhi at the end of line 6; close by is mañ.

Bm has dhūsañ in f195b13; havyom in 19; and viṣṭas in f196a4.

Read: agne jāyasvāditir noditeyañ vrahmāudanāñ pacati putrakāmā | saptarṣayo bhūtakṛtas te tvā manthantu prajāyā saheha z 1 z kṛputa dhūmañ vṛṣaṇas sakhayo 'droghāvitā vācam accha | ayañ agniṣ pṛtanāṣaṭ suvīro yena devāso asahanta śātrūn z 2 z agne 'janiṣṭhā mahate vīryāya vrahmāudanāya paktaye jātavedaḥ | saptarṣayo bhūtakṛtas tañ te tvājījanann asyāi rayiñ sarvavīrañ ni yaccha z 3 z samiddho 'gne samidhā samidhyase viśvādevān yajñīyāñ eha vakṣaḥ | tebhya havyañ śrāpayan jātavedas svargañ lokam adhi rohayāñnam z 4 z tredhā bhāgo nihito jātavedo devānāñ pitṛṇāñ uta martyānāñ | aṇṣāñ janīdhvañ vi bhajāmi tān vo yo devānāñ sa evañ pārayāti z 5 z agne sahasvān abhibhūr abhīdasi nīco nyubja dviśatas sapatnāñ | iyañ mātṛā mīyamānā mitā ca sajātāñs te ḥbalidamcaṣ kṛnotu z 6 z sākañ sujātāiṣ payasā sahaīhy ḥarbudenañ mahate vīryāya | ūrdhvo nākasyādhi roha viṣṭapañ svargo loka iti yañ vadanti z 7 z iyañ mahī prati grhṇātu carma pṛthivī devī sumanasyamānā | adhi gacchema sukṛtām u lokam z 8 z etāu grāvāṇāu sayujā yuñdhi carmañi nir bhindhy aṇṣūñ yajamānāya sādhu | avaghnatī ni jahi ye pṛtanyava ūrdhvāñ prajāñ uddharanty udūha z 9 z grhāṇa grāvāṇāu sayujā vīra hasta ā te devā yajñīyā yajñam aguḥ | trayo varā yatamāñs tvañ vṛṇiṣe tās te samṛddhīr iha rādhāyami z 10 z 1 z

St 1. In pāda a Ś has nāthiteyam, but I believe the ms reading is possible.

St 5. In pāda c the ms reading vañsāñ does not seem possible.

St 6. In pāda d Ś has balihṛtaḥ.

St 9. In pāda d Ś has udbharanty, which might well be given here.

## 90

(Ś. 11.1)

[f196a10] upasvade drūye sīdatā yūyañ vi vacyadhvam yajñeyāsasnu-  
[11]ṣi śriyā | samānāñ atu sarvāṣ chyāmadhaspadañ dviśatas mādha yema  
z 1 z [12] yantu dhītir mam u te janītrañ grhṇātu tvāñ aditiṣ śūra-  
putrāñ | parā puniśyavañ pṛ-[13]tanyavo smi rayiñ sarvavīrañ ni  
yaśchāt. z 2 z parihi nāri punar ehi kṣipram a-[14]pāñ apāñ tvā go adya  
rikṣad bharāya | tāsāñ grhṇitā yatamā yajñīyāsañ [15] vibhajya dhī-  
rītarā hvayīta z 3 z yo mā kur yoṣitaṣ śumbhamānā uttiṣṭha nā [16] ṛtavas  
sañ bharasva | sapatnavanyā prajāyā prajāpatyā tvā kañ yajñas prati

kumbhaṁ [17] gr̥bhāya z 4 z ūrjo bhāgo nihato yat surāvo ṛṣi pramṛtāpā haraitā | [18] ayaṁ yajño nāthavid u gātadit prajāvid ugraś paśumad vīravid vo stu z 5 z [19] agne carur yajñīyas tvāddhy ariksaś śucis tapistha tapasā tapānam. āṛṣayā [f196b] dāivābhisamhanya bhāgam imet tapistha ṛtubhis tapantu z 6 z śuddhāpo yoṣito [2] yajñeyā yamāpaś carasiva sarpantu śubhrā | dadat prajāṁ bahulān āśūn me paktāuda-[3] nasya sukr̥taseti lokam. z 7 z vrāhmaṇā śuddhā utpūtā ghr̥tena momasyāñśa-[4] vas taṇḍulā yajñīyā ime | apa praviśyatu prati gr̥hṇātur vaś carur imāṁ paktvā sukr̥-[5] trām eti lokam. z 8 z abhyāvarcasva prajāyā sahāinām pratyāṁ evaṁ devatābhi-[6] s sahādhībhis svargo lokam abhisamvihinām ādityo deva parame vyoma z 9 z muru-[7] s prasva mahatā mahimnā sahasrapṛṣṭhas sukr̥tasya loke | pitāmahāś pitara-[8] s prato-pacāhaṁ paktvā pañcadaśas te smi z 10 z

Bm has utiṣṭha in f196a15 and gr̥bhāya in 17: it has imetup° in f196b1; bahulāmn in 2; tāṁgulā in 4 and pitāmahā in 7.

Read: upaśvase druvaye sīdatā yūyam vi vicyadhvaṁ yajñīyāśas tuṣāih | śriyā samānān ati sarvānt syāmādhaspadaṁ dvīṣatas pādayema z 1 z iyaṁ te dhītir idam u te janitram gr̥hṇātu tvām aditiś śūraputrā | parā punīhi ya imāṁ ṛtanyavo 'syāi rayīm sarvavīram ni yaccha z 2 z parehi nāri punar ehi kṣipram apāṁ tvā goṣṭho adhy arukṣad bharāya | tāsām gr̥hṇitād yatamā yajñīyā asan vibhājya dhīritarā ṭhavyā z 3 z emā agur yoṣitaś śumbhamānā ut tiṣṭha nāri tavasaṁ bharasva | supatnī patyā prajāyā prajāvatyā tvāgan yajñas prati kumbhaṁ gr̥bhāya z 4 z ūrjo bhāgo nihato yaś purā vā ṛṣiprabhṛtāpa ā bharaitāḥ | ayaṁ yajño nāthavid gātuvit prajāvid ugraś paśumad vīravid vo 'stu z 5 z agne carur yajñīyas tvāddhy arukṣac chucis tapisthas tapasā tapānam | āṛṣeyā dāivā abhi samhatya bhāgam ime tapisthā ṛtubhis tapantu z 6 z śuddhā āpo yoṣito yajñīyā imā āpaś carum iva sarpantu śubhrah | dadan prajāṁ bahulān paśūn me paktāudanasya sukr̥tām eti lokam z 7 z vrāhmaṇā śuddhā uta pūtā ghr̥tena somasyāñśavas taṇḍulā yajñīyā ime | apaś pra viśata prati gr̥hṇātu vaś carur imāṁ paktvā sukr̥tām eti lokam z 8 z abhyavartasva prajāyā sahāinām pratyāññ enām devatābhis sahāidhi | svargaṁ lokam abhisamvihinām āditya devā parame vyoman z 9 z uruṣ prathasva mahatā mahimnā sahasrapṛṣṭhas sukr̥tasya loke | pitāmahāś pitaraś prajopajāhaṁ paktvā pañcadaśas te 'smi z 10 z 2 z

St 2. In pāda d the ms gives asmāi°as in 89. 3d, which may make the change to asyāi a little less sure.

St 3. In pāda d we might consider hvayeta, but it is less probable than jahitāt as in Ś.

St 6. In pāda c Ś has samgatya, but samhatya is good.

St 10. The preponderance of ms authority in Ś seems to point to paktā in d; but our ms is clear and paktvā is not impossible.



## 91

(Ś. 11. 1)

[f196b8] sahasraprṣṭhaś śatadhāro akṣa-[9]to vrahmāudano devayānas svargaḥ amūś tvā dadhāmi prajāyā ṛṣayāno ba-[10]lihārāya mṛlatām mahyam eva z 1 z ud ehi vedīm prajāyā vardhayenañ [11] nudasva rakṣaṣ pratiran dhehy enam. paśyā samānān atu sarvām śchāmādhaspadañ dviṣa-[12]tas sādāyema z 2 z ṛtena tvaṣṭā manaso hiteyañ vrāhmāudanasya nihatā [13] vedir agre āśadhriyañ suddhām avi dhehi nāri mantrodanañ mādāya dāivānām. z 3 z [14] aditer hastāñ srucam etām dvitīyāñ saptarṣayo bhūtakṛto yām akr̥nvan. sā gā-[15]trāṇi vidīṣy odanasya dravyarcebhyaṃ adhy enaṃ cinotu z 4 z śrutan tvā havir upa [16] sīdantu devā anusrupyāgne punar enaṃ prasr̥pyas somena pūto jāṭhare sīda vrāhma-[17]ṇā āṛṣayas ta marṣaṃ prāśītāraḥ z 5 z somo rājañ savajñānaṃ ā vapāibhyo vrā-[18]hmaṇā yatame tvopa sīdām. ṛṣiñāñ ṛṣayas tapaso dhi jātā vrāhmāudane su-[19]havā jōhavimī z 6 z iyam āpo madhumatī ghr̥taścyuto vrāhmaṇā haste-[f197a]su prapṛthaschādayāmi | yatkāme dim abhiśiñcāmi coham indro marutvāñ sthādhitād i-[2]dañ me z 7 z idam me jyotir amṛtañ hiraṇmayāñ paktam̐ kṣettrāt kāmādhugā ma eṣā | idam̐ [3] dhanam̐ ni dadhe vrahmaṇeṣu kṛṇve panthām̐ pitṛsu yat svargaḥ z 8 z agnāu tuṣāṅgā vapi [4] jātavedasi paraś kambukān upa madhvayetām. | yatañ śvaśrumo grarājāñ sva bhāgam̐ atho [5] vidma nikṛter bhāgadheyaṃ. z 9 z śyāmyataś pacata yeti svanvatas svargañ lokam̐ a-[6]dhi rohayenam. yena rohāt paramāt padyayasva yaḥ z 10 z anu 3 z

The ms corrects āśadhriyam in f196b13 to āśaddhyañ; and in the top margin of f197a daho stands over coham of line 1.

Bm has staddhām in f196b13; prasyapyas in 16; °tārāḥ and vapāityo in 17; doham in f197a1; maktam̐ in 2.

Read: sahasraprṣṭhaś śatadhāro akṣato vrahmāudano devayānas svargaḥ | amūś ta ā dadhāmi prajāyā ṛṣayāināñ balihārāya mṛlatām mahyam eva z 1 z ud ehi vedīm prajāyā vardhayāināñ nudasva rakṣaṣ pratarañ dhehy enām | śriyā samānān ati sarvānt syāmādhaspadañ dviṣataś pādāyema z 2 z ṛtena tvaṣṭā manaso hiteyañ vrahmāudanasya nihitā vedir agre | āśadhriñ suddhām̐ ava dhehy nāri †mantrāudanañ sādāya dāivānām z 3 z aditer hastāñ srucam̐ etām̐ dvitīyāñ saptarṣayo bhūtakṛto yām̐ akr̥nvan | sā gātrāṇi vidīṣy odanasya darvir vedyām̐ adhy enaṃ cinotu z 4 z śṛtañ tvā havir upa sīdantu devā anusr̥pyāgneḥ punar enāñ pra sarpa | somena pūto jāṭhare sīda vrahmaṇām̐ āṛṣeṃs te mā riṣaṃ prāśītāraḥ z 5 z somo rājañ samjñānañ ā vapāibhyo 'vrāhmaṇā yatame tvopasīdān | ṛṣiñ āṛṣeṃs tapaso 'dhi jātāñ vrahmāudane suhavā jōhavimī

z 6 z idam apo madhumatīr ghr̥taścuto vrahmaṇām hasteṣu prapṛthak  
sādayāmi | yatkāma idam abhiṣiñcāmi vo 'ham indro marutvān sa dadād  
idam me z 7 z idam me jyotir amṛtaṁ hiraṇmayam pakvaṁ kṣetrāt  
kāmadughā ma eṣā | idam dhanam ni dadhe vr̥hmanēṣu kṛṇve panthām  
pitṛṣu yaḥ svargaḥ z 8 z agnāu tuṣān ā vāpa jātavedasi paraḥ kambūkān  
upa mṛddhy etān | etaṁ śuśrūma gr̥harājasya bhāgam atho vidma nirṛter  
bhāgadheyam z 9 z śrāmyataḥ pacata eti sunvatas svargaṁ lokam adhiroha-  
yānam | yena rohāt param āpadya yad vāya <uttamam nākam paramam  
vyoma> z 10 z 3 z

St 3. For anśadhrīm see Whitney's Translation.

St 6. At the beginning of b Ś has subrahmaṇā and in its 32b has  
abr̥hmaṇā.

St 10. Pāda d is supplied from Ś.

## 92

## (Ś. 11.1)

[f197a6] babhrer adhva-[7]ryū mukham etad va mṛddhi jyāya lokam  
kṛnuhi prajānan. | ghr̥tamna gātrān sarvā [8] vi mṛddhi kṛṇve panthām  
pitṛṣu yat svargaḥ z 1 z babhra rakṣa sumatim ā vapāibhyas suvr̥hma-  
[9]nā yatame tvapasidāt. puriṣiṇaḥ prathamānaḥ purastān ānāriṣayas te  
mā ri-[10]ṣam prāśītāraḥ z 2 z ārṣeyeṣu ni dadho nuda tvā nānā rṣayām  
apy astv atra | agnir me [11] guptvā marutaś ca sarve viśve devā abhi  
rakṣanti panthām. z 3 z yajñam dūhānam [12] sadam at pramīnam  
mānsam dhenum sadanam rayiṇām. prajāmr̥tatvam u u dīrgha-[13]m  
āyu rāyaś ca poṣam upa tvā sadema z 4 z rṣabho si svarga rṣiṇārṣeyām  
ga-[14]ścha | sukr̥tāl loka sīda tan nāu samkrtam. z 5 z samātanasvān  
sampsy agne pṛtha-[15]ś kalpe devayānām | yebhis sukr̥tāir anu  
prajñeṣṭhamssa yajñe nāke tiṣṭhantam adhi sa [16] saptaraśmāu z 6 z  
yena deva jyotiṣā dyām udāyam vrahmāudanam paktvā sukr̥tasya lo-  
[17]kam. tam tvā pacāmi jyotiṣām jyotir uttamam sa nas tad dhehi  
sukr̥tām u loka z 7 z [18] z a 4 z

Between lines 7 and 8 of f197a the ms is defaced in a small spot but  
the writing is only slightly injured.

Bm has babhre and svabr̥hma in f197a8.

Read: babhrer adhvaro mukham etad vi mṛddhy ājyāya lokam kṛnuhi  
prajānan | ghr̥tena gātrānu sarvā vi mṛddhi kṛṇve panthām pitṛṣu yaḥ  
svargaḥ z 1 z babhre rakṣas sumatim ā vapāibhyas suvr̥hmaṇā yatame  
tvapasidāt | puriṣiṇaḥ prathamānaḥ purastād ārṣeyās te mā riṣan prāśi-  
tāraḥ z 2 z ārṣeyeṣu ni dadha odana tvā nānārṣeyānām apy asty atra |  
agnir me guptvā marutaś ca sarve viśve devā abhi rakṣanti paktam z 3 z

yajñam duhānam sadam it prapīnam pumānsam dhenuṁ sadanam  
rayīṇām | prajāmr̥tatvam uta dīrgham āyū rays ca poṣam upa tvā  
sadema z 4 z ṛṣabho 'si svarga ṛṣīn ārṣeyān gaścha | sukr̥tām loke sīda  
tan nāu samkr̥tam z 5 z samātanuṣvānusaniprayāhy agne pathas kalpaya  
devayānān | ebhis sukr̥tair anu prageṣma yajñam nāke tiṣṭhantam adhi  
saptaraśmāu z 6 z yena devā jyotiṣā dyām udāyan vrahmāudanam paktvā  
sukr̥tasya lokam | tam tvā pacāmi jyotiṣām jyotir uttamam sa nas tad  
dhehi sukr̥tām u loke z 7 z 4 z

St 2. In pāda a Ś has samadam and in b avrāhmaṇā; see above under 91. 6.

St 3. In pāda c Ś has goptā: in d it has pakvam at the end, for which panthām might be a miswriting.

St 7. The last two pādas here have no parallel.

## 93

[f197a18] prāci tvā diśo nir vapāmi śatadhāram apakṣudham. sa  
paktārvas sukr̥tām [19] yatra loko yatra ṛṣayaḥ prathamajās purāṇāḥ  
z 1 z sarvatras sarvatra nir vapāmi-[20] ty anuṣaṅgaḥ z punaruktīḥ z  
dakṣiṇāyāi tvā z 2 z pratīci tvā 3 z udīci [21] tvā z 4 z dhruvāyāi tvā  
z 5 z ūrdhvāyāi tvā diśi z 6 z diśe ni dive tvā ni [f197b] śi z 7 z ānta-  
rīkṣāya tvā ni diśi z 8 z pṛthivībhyas tvā ni diśi z 9 z paśubhyā-[2]s tvā  
ni diśi | z 10 z anuvā 5 z

Read: prācyāi tvā diśe nir vapāmi śatadhāram apakṣudham | sa  
paktvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajās purāṇāḥ z 1 z  
dakṣiṇāyāi tvā diśe ° ° ° z 2 z pratīcyāi tvā diśe ° ° ° z 3 z  
udīcyāi tvā diśe ° ° ° z 4 z dhruvāyāi tvā diśe ° ° ° z 5 z  
ūrdhvāyāi tvā diśe ° ° ° z 6 z dive tvā nir ° ° ° z 7 z anta-  
rīkṣāya tvā nir ° ° ° z 8 z pṛthivībhyas tvā nir ° ° ° z 9 z  
paśubhyas tvā nir vapāmi śatadhāram apakṣudham | sa paktvārohas  
sukr̥tām yatra loko yatra ṛṣayaḥ prathamajās purāṇāḥ z 10 z 5 z

This is somewhat similar to the end of Ś 12. 3.

## 94

[f197b2] manuṣebhyas tvā ni diśi z 1 z pitṛbhyas tvā ni [3] diśi z 2 z  
ṛṣībhyas tvā ni diśi z 3 z ārṣebhyas tvā ni diśi z 4 z āṅgirābhyas tvā  
[4] ni² z 5 z atharvadyas tvā ni² z 6 z vanaspatebhyas tvā² z 7 z anu 6 z

Bm does not have the superposed numerals at the end of 5, 6, and 7:  
it has °vabhyas in 6; and at the end of 7 tvarī anuvākaḥ 6.

Read: manuṣebhyas tvā nir vapāmi śatadhāram apakṣudham | sa  
paktvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajās purāṇāḥ z 1 z

pitṛbhyas tvā nir ° ° ° z 2 z ṛṣibhyas tvā nir ° ° ° z 3 z  
 āṛṣebhyas tvā nir ° ° ° z 4 z aṅgirobhyas tvā nir ° ° ° z 5 z  
 atharvabhyas tvā nir ° ° ° z 6 z vanaspatibhyas tvā nir vapāmi  
 śatadhāram apakṣudham | sa pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ  
 prathamajāḥ purāṇāḥ z 7 z 6 z

## 95

[f197b4] *virudbhyas tvā z 1 z [5] uṣadhībhyas tvā z 2 z ṛtubhyas tvā  
 z 3 z ārtavebhyas tvā ni z 4 z lokebhyas tvā z 5 z lo-[6]kānan tvādhyakṣe-  
 bhyo ni z 6 z devebhyas tvā ni z 7 z dāivebhyas tvā ni z 8 z sarvābhyas tvā  
 de-[7]vatābhyo nir vapāmi śatadhāram apakṣudham. z 9 z sa panthāras  
 sukr̥tām ya lo-[8]ko yatra ṛṣayaḥ prathamajāḥ pu\*\*\*āḥ z 10 z pha 7 z*

Between lines 8 and 9 the ms has peeled, causing the lacuna indicated.

Bm omits the numeral 1; it has paktār° in 7; and no lacuna in 8.

Read: *virudbhyas tvā nir vapāmi śatadhāram apakṣudham | sa pakvā-  
 rohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z oṣa-  
 dhībhyas tvā nir ° ° z 2 z ṛtubhyas tvā nir ° ° z 3 z ārtavebhyas  
 tvā nir ° ° z 4 z lokebhyas tvā nir ° ° z 5 z lokānām tvādhyakṣe-  
 bhyo nir ° ° z 6 z devebhyas tvā nir ° ° z 7 z dāivebhyas tvā  
 nir ° ° z 8 z sarvābhyas tvā devatābhyo nir vapāmi śatadhāram  
 apakṣudham | sa pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ  
 purāṇāḥ z 9 z 7 z*

## 96

[f197b8] *pumān puṁso adhi tiṣṭha ca-[9]rma na te śiṣṇam pradahāj  
 jātavedāḥ bhavāt tamtrīṇim apy apsarāsū z 1 z mahatī dyāvā-[10]prthivī  
 antarikṣam idam mahat. | mahan mahimnā sarvāṅga yas tvā pacaty  
 odanā [11] z 2 z saptāidam sūryābhṛtas sapta puṣkarīṇir uta | saptāu  
 sahasraṁ gandharvā yas tvā [12] pacaty odanā z 3 z yadhā tāiṣām  
 udagātasid devā hotāra ṛtvijas sarvāṅgam [13] yatrāudanam satyenāgre  
 samarayam. z 4 z sapta ṛṣayo bhūtakṛta ṛṣayaḥ sādhyā-[14]ś ca ye |  
 te vāi sarvāṅgam odanam śraddhayāgre samirayan. z 5 z yas sarvāṅgam  
 pa-[15]pacati vrahmaṇam ca na hiṁsati | tasmāi jyotiṣmantam lokam  
 yamo rājābhiraṁśati [16] z 6 z tam sarvāṅgam ghr̥tapliṣṭham divimātram  
 devasamhitan nidatsvām uttaraśevadhīm. [17] tam tam vrahmābhi-  
 rakṣatu z 7 z tasyodanasodanam antarikṣam dyāuḥ prṣṭham diśaḥ pārśve  
 [18] sūryācandramasāv akṣam ṛtavo dantāḥ pavamānaḥ prāṇo āṅgiras  
 rūpam. z 8 z [19] anuvā 15 z*

Bm has te in f197a9; sūryabhūtas in 11; ca nda in 15; °hitam in  
 in 16; and dyāu in 17.

Read: *pumān puṁso adhi tiṣṭha carma na te śiṣṇam pra dahāj  
 jātavedāḥ | bhavāt tamtrīṇim apy apsarāsu z 1 z mahatī dyāvāprthivī*

antarikṣam idaṁ mahat | mahān mahimnā sarvāṅgo yas tvā pacaty odana  
 z 2 z saptedaṁ sūryā ābhṛtās sapta puṣkariṇī uta | sapta sahasraṁ  
 gandharvā yas tvā pacaty odana z 3 z yathā teṣāṁ udgātāsīd devā hotāra  
 ṛtvijaḥ | sarvāṅgaṁ yatrāudanaṁ satyenāgre samīrayan z 4 z sapta  
 ṛṣayo bhūtakṛta ṛṣayas sādhyās ca ye | te vāi sarvāṅgaṁ odanaṁ śrad-  
 dhayāgre samīrayan z 5 z yas sarvāṅgaṁ pacati vrahmāṇaṁ ca na hiṁsati  
 | tasmāi jyotiṣmantam lokam yamo rājābhi rakṣati z 6 z tam sarvāṅgaṁ  
 ghṛtapṛṣṭham divimātraṁ devasaṁhitam | †nidatsvām uttaraśevadhīm  
 tam te vrahmābhi rakṣatu z 7 z tasyāudanasodaram antarikṣam dyāuṣ  
 pṛṣṭham diśaṣ pārśve sūryācandramasāv akṣyāv ṛtavo dantāṣ pavamānaṣ  
 prāṇo āṅgirasō rūpaṁ z 8 z anu 15 z

St 1. Pāda a is Ś 12. 3. 1a, but the rest has no parallel.

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(Ś. 9. 5)

[f197b19] a nāittam ā rabhasva sukr̥tāl lokam api gaśchatu prajānan.  
 | ti-[20]ntvā tamānsi bahudhā vipaśyam ajo nākam ā kramatām tr̥tīyam.  
 z 1 z [f198a] pra pado denigada duścaritam yaś cacāru śuddhaś śaphāir  
 ā kramatām prajānan. te jyotiṣma-[2]ntam sukr̥tāślokam ipsam tr̥tīye  
 nāke adhi vikramasva z 2 z anu ścha syāmena kṛtvā-[3]cam etām viśasvī  
 yathā pravṛtāṁ mā saṁsthāḥ mābhi druvaṣ paraśuṣ kalpayenaṁ sukr̥-  
 [4]tām madhye adhi viśvayemam. z 3 z bhūmyām bhūmim adhi dhā-  
 rayāmi ma śiṅcodakām a-[5]bhi dheky enam. z pary ādhattāgninā  
 śamitāras sruco gaśchatu sukr̥tām yatra lokaḥ z 4 z [6] ut krāmātuṣ pari-  
 cer u dhattās taptā caror adhi nākam tr̥tīyam. | agner agnir api sambabhū-  
 [7]yathā jyotiṣmāñ aścha sukr̥tām yatra lokaḥ z 5 z pañcāudanaṣ pañ-  
 cadhā vi kramasvā-[8]t krośyamāṇa pañca jyotiṁṣi | ijanānām sukr̥tām  
 prehi madhyam jyotiṣmantam abhi lokam [9] jayāsmāi z 6 z ajam  
 evāgnim ajam aj jyotir āhur ajam vrahmaṇe jiyatā deya-[10]m ā u |  
 ajas tvamāsy apa hantu dūram asmil loka śraddhadānena tuḥ z 7 z etad  
 a-[11]davo jyotiṣ pitaras tr̥tīyam pañcodanaṁ vrahmaṇe jam dadāti |  
 ajas tamāsy apa ha-[12]nti dūram pañcodano vrahmaṇe dīyamānaḥ z 8 z  
 pañcadano vrahmaṇe dīyamano ā-[13]jo nāka pañca tām tr̥tīyam.  
 vicakramānās sukr̥tasya loka svar jotiṣā tamo [14] apa hanti dūram.  
 z 9 z ajā kramasva sukr̥tām yatra loka śalabho ni datto ati [15] durgāṇy  
 eṣaḥ pañcāudano vrahmaṇe dīyamāno viśvarūpā kamanughāsy ekā z [16]  
 z 10 z

In the left margin of f198a the ms has de correcting the first word of  
 line 11.

Bm has nāitum in f197a19; danig° in f198a1; pañco° in 5, and also twice in 12; °svā kro° in 7-8; jyoti in 11.

Read: ā nayāitam ā rabhasva sukr̥tām lokam api gacchatu prajānan | tīrtvā tamāñsi bahudhā vipaśyann ajo nākam ā kramatām tṛtiyam z 1 z pra pado nenigdhi duścariṭam yac cacāra śuddhāis śaphāir ā kramatām prajānan | jyotiṣmantam sukr̥tām lokam īpsan tṛtiye nāke adhi vi kramasva z 2 z anu chya śyāmena tvacam etām †viśasvī yathāparv asinā mā mañsthāḥ | mābhi druhaṣ paruṣaṣ kalpayāinaṁ sukr̥tām madhye adhi vi śrayemam z 3 z bhūmyām tvā bhūmim adhi dhārayāmy ā siñco-dakam abhi dhehy enam | pary ādhattāgninā śamitārās śrto gacchatu sukr̥tām yatra lokāḥ z 4 z ut krāmātaṣ pari ced uddhatas taptāc caror adhi nākam tṛtiyam | agner agnir api sambabhūvitha jyotiṣmān gaccha sukr̥tām yatra lokāḥ z 5 z pañcāudanaṣ pañcadhā vi kramasvākraṇsya-mānaṣ pañca jyotiñsi | ijānānām sukr̥tām prehi madhyam jyotiṣmantam abhi lokam jayāsmān z 6 z ajam evāgnim ajam u jyotir āhur ajam vrahmaṇe jivatā deyam āhuḥ | ajas tamāñsy apa hantu dūram asmiñl loke śraddadhānena dattaḥ z 7 z etad vo jyotiṣ pitaras tṛtiyam pañcāudanaṁ vrahmaṇe jān dadāti | ajas tamāñsy apa hantu dūram pañcāudano vrahmaṇe diyamānaḥ z 8 z pañcāudano vrahmaṇe diyamāno ajo nākam pra kramatām tṛtiyam | vicakramānaṣ sukr̥tasya loke svar jyotiṣā tamo apa hantu dūram z 9 z ajā kramasva sukr̥tām yatra lokas śalabho na catto ati durgāny eṣaḥ | pañcāudano vrahmaṇe diyamāno viśvarūpā kāmādughāsy ekā z 10 z 1 z

St 1. This is Ś 1ab and 3cd.

St 2. Pāda c has no parallel except 1a of the next hymn.

St 3. In pāda b Ś has viśastar; perhaps that is intended here.

St 4. For pāda a see Ppp 5. 40. 3b and 14. 3. 9b.

St 5. In pāda a uddhatas is uncertain and little better than the reading of Ś.

The correspondences between Ś. 9. 5 and the hymns here are varied and at times not close.

[f198a16] pra jyotiṣmantam sukr̥tām lokam īpsam pañcāudanaṁ vrahmaṇe jān dadāti z [17] sa vyāpo niśy abhi lokam jayāsmo śivo smabhyam prati grhyate dhi z 1 z ajas tri-[18]nāke tridive ripra tiṣṭhite sukr̥tām loke dyadivāñsam dadāti | pañcāudano vrā-[19]hmaṇe diya-mānas sa dhātāram tṛptyā tarpayāmi z 2 z ajo hy agner ajanīṣṭa śo-[20]kāḍ vipro viprasya sahaso vayodhāt. hutam iṣṭam abhipūrtam vaṣaṭkr̥tām vañ devā rtu-[21]śaṣ kalpayantu z 3 z amūtam vāso dadhyād

*dhiraṇyaṁm api dakṣiṇā | tathā lokā-[f198b]n samāpnuyād ye divyā ye  
ca pārthivāḥ z 4 z etās tvā dadhārās chamayanti viśvatā-[2]s sāmā devīr  
ghṛtaprṣṭhā madhuścutaḥ stabhāne prthivīm divaṁ sadasva nāke tiṣṭhāsy  
a-[3]dhi saptaraśmāu z 5 z prṣṭhā prthivyā iti catasraḥ pañcāudanaṁ  
pañcabhir aṅguli-[4]bhir dravyoddhara pañca cāudanam etam. prācīm  
diśaṁ dakṣiṇāṁ praticīm udicīm dhruvām ū-[5]rdhvām diśaṁ ā kra-  
masva z 10 z*

Bm has *jayāsse* and *ssabhyaṁ* in f198a17; *sasāpnu°* in f198b1; *pacādanam* in 3; and *cāuranam* in 4.

Read: *jyotiṣmantaṁ sukr̥tām lokam īpsan pañcāudanaṁ vrahmaṇe  
'jaṁ dadāti | sa vyāpto neṣy abhi lokam jayāsmāi śivo 'smabhyaṁ prati-  
grhīta edhi z 1 z ajas trināke tridive triprṣṭhe sukr̥tām loka dadivāṁsaṁ  
dadhāti | pañcāudano vrahmaṇe diyamānas sa dhātāraṁ tṛptya tarpayāsi  
z 2 z ajo hy agner ajaniṣṭa śokād vipro viprasya sahaso vayodhāḥ | hutam  
iṣṭam abhipūrtaṁ vaṣaṭkr̥taṁ tvaṁ devā r̥tuśaḥ kalpayantu z 3 z amotaṁ  
vāso dadhyād dhiraṇyam api dakṣiṇāṁ | tathā lokān samāpnuyād ye  
divyā ye pārthivāḥ z 4 z etās tvā dhārās śamayanti viśvatas somyā devīr  
ghṛtaprṣṭhā madhuścutaḥ | stabhāna prthivīm divaṁ sadasva nāke  
tiṣṭhāsy adhi saptaraśmāu z 5 z prṣṭhāt prthivyā aham antarikṣam āruham  
antarikṣād divam aruham | divo nākasya prṣṭhāt svar jyotir agām aham  
z 6 z ajo 'sy aja svargo 'si tvayā lokam aṅgirasas prajānan | taṁ  
lokam anu jñeṣma z 7 z yena vā sahasraṁ vahaṣi yena vā sarvavedasam |  
tenemaṁ yajñam no vaha svar deveṣu gantave z 8 z ajaṁ ca pacata pañca  
cāudanān | ajaṁ pañcāudanān paktvā devālokaṁ samānaśuḥ z 9 z pañcāu-  
danaṁ pañcabhir aṅgulibhir darvyoddhara pañca cāudanam etam | prācīm  
diśaṁ dakṣiṇāṁ praticīm udicīm dhruvām ūrdhvām diśaṁ ā kramasva  
z 10 z z*

St 2. In pāda a the edited text agrees with Ś, but it would be possible to read *pra tiṣṭhate*. To read *tarpayāti* in d would improve the meaning.

St 3. At the beginning of d *vāmaṁ* would suit well.

St 6. This and the next three are repeated from Ppp 3. 38. 8-11: st 6 is Ś 4. 14. 3, the others parallel Ś 9. 5. 16, 17, and 37a.

St 10. For this cf. Ś 4. 14. 7.

[f198b5] *prācyām diśi śiro jasya dehi dakṣiṇāyām di-[6]śi dakṣiṇan  
dehi pārśvam. praticyām diśi bhasatam asya dhehy udicyām diśy uttare  
[7] dhehi pārśvam. z 1 z ajasyānekaṁ ūrdhvāyām diśi dhehi pājasyām  
dhruvāyām. [8] antarikṣa madhyato madhyamasya padbhyaś caturbhya*

*prati tiṣṭha dikṣu z 2 z śrutam ekaṁ śru-[9]tayā prornuhi tvacā sarvāir aṅgāis sambhṛtaṁ viśvarūpam. sa uttiṣṭha prehi nākam utta-[10]maṁ padbhyā ca prati tiṣṭha dikṣu z 3 z sarvā diśas samvidānā sadhrīcī a-[11]syāntardeśās prati grhṇantu tejasam. tās te rakṣantu tava tubhyam etaṁ tābhyo juho-[12]mi haviṣā ghṛtena z 4 z ye vrāhmaṇe niśadhe yasti dikṣu yā vi-[13]puruṣo ja | nānām ajasya | sarvaṁ tad agne sukr̥tasya loke jānītān nas saṅga-[14]mane pathinām. z 5 z ajaṣ pañcāudano vyakramata tasyor ayyam abhavad u-[15]daram antarikṣam. dyāus te pr̥ṣṭhaṁ diśas pārśve z 6 z diśas cātidi-[16]śās ca śr̥ṅge satyaṁ cartuṁ ca cakṣuṣī viśvarūpaṁ śraddhā prāṇo virāt purāḥ z 7 z [17] eṣa vā aparimīto yajño yad adaṣ pañcāudanaḥ nir apyayaṁ bhrātṛvyaṁ dahati [18] bharaty ātmanā parāsyāt priyo bhrātṛvyo bhavati z 8 z*

Bm has cartuṁ in line 16 and bhrātṛvyaṁ in 17.

Read: prācyām diśi śiro 'jasya dhehi dakṣiṇāyām diśi dakṣiṇaṁ dhehi pārśvam | pratīcyām diśi bhasadam asya dhehy udīcyām diśy uttaram dhehi pārśvam z 1 z ajasyānukam ūrdhvāyām diśi dhehi pājasyaṁ dhruvāyām diśi dhehi | antarikṣe madhyato madhyam asya padbhiḥ caturbhiḥ prati tiṣṭha dikṣu z 2 z śrutam ekaṁ śṛtayā prornuhi tvacā sarvāir aṅgāis sambhṛtaṁ viśvarūpam | sa uttiṣṭha prehi nākam uttamaṁ padbhiḥ caturbhiḥ prati tiṣṭha dikṣu z 3 z sarvā diśas samvidānās sadhrīcīs sāntardeśās prati grhṇantu tejasam | te rakṣantu tava tubhyam etaṁ tābhyo juhomi haviṣā ghṛtena z 4 z yaṁ vrāhmaṇe nidadhe yaṁ ca dikṣu yā vipruṣa odanānām ajasya | sarvaṁ tad agne sukr̥tasya loke jānītān nas saṅgamane pathinām z 5 z ajaṣ pañcāudano vy akramata tasyora iyam abhavad | udaram antarikṣaṁ dyāus te pr̥ṣṭhaṁ diśas pārśve z 6 z diśas cātidiśas ca śr̥ṅge satyaṁ ca ṛtaṁ ca cakṣuṣī viśvarūpaṁ śraddhā prāṇo virāt paruḥ z 7 z eṣa vā aparimīto yajño yad ajas pañcāudanaḥ | nir apriyaṁ bhrātṛvyaṁ dahati bharaty ātmanā | parāsyati yo bhrātṛvyo bhavati z 8 z 3 z

St 1. This and the next two are Ś 4. 14. 7cd-9: some restorations are made from Ś.

St 6. This seems to need further emendation.

St 8. The last clause here is given as found in the next hymn st 5 [no. 7 in the ms], and also st 12; in the latter the ms reads as here.

[f198b18] nāsyāsthini bhindyām [19] na magnyo nirdahe z 1 z sarvāṇi samādāye | idam idam praveśaye z 2 z [20] idam idam asyaṁ rūpaṁ teneḍaṁ saṅgameti | svadhām ūrjam akṣatīm maho smāi du-[21]he |



ya evaṁ viduṣo jaṁ pañcāudanaṁ dadāti z 3 z indrāya bhāgaṁ śamitā  
 [f199a] kṛnotvaṁ yajñā yajñapatiś ca mūriḥ yo no dveṣaṁ tanutām  
 dravasvāriṣṭāvīrā yajamā-[2]naś ca sarve z 4 z pañca lokāḥ pañcartavaḥ  
 pañca sruṣu vṛṣanotī | ya evaṁ vi-[3]duse ajaṁ pañcāudanaṁ dadāti  
 z 5 z yo vāyantam itṛataṁ veda | āyatīm eva [4] priyasya bhrātṛvyasya  
 śriyam ādatte z 6 z bhavaty ātmanā parāsyati yo bhrā-[5]tṛvyo bhavati  
 va saṁyantam iti saṁvayantīm eva z 7 z [6] vāi bhavantam iti bhavantam  
 eva | vāi abhibhavatam iti abhibhavanti eva | vā [7] vāvā udyantam  
 iti ubhyatīm eva z 8 z vāi mūrdhānam iti mūrdhnīm eva z 9 z [8] yo vāi  
 sarvam itṛataṁ veda | sarvam evāsyā priyasya bhrātṛvyasya śriyam ādatte  
 bhavaty ā-[9]tmanā parāsyāt priyo bhrātṛvyo bhavati z 10 z yāvanty  
 asya lomāni vrahmāstr-[10]nāti vedyām. tāvatir asva dhārā samudras-  
 yevākṣataḥ z 11 z duhām kṣīraṁ [11] bhavatu sarpir ebhyas svarā  
 bhūtvopatiṣṭhāt surāpām. madho vārām adhipebhyo duhā-[12]d oja  
 nāke tiṣṭhatu modamānaḥ z 4 z

In the top margin of f199a there is a correction sū over camūriḥ of line 1; and in the left margin opposite the interspace between lines 10 and 11 is mbha, but what it is intended to correct is not clear to me.

Bm has pacāudanaṁ in f198b21; casūriḥ in f199a1; udyatīm in 7; and bhevatu in 11.

Read: nāsyāsthīni bhinḍyān na majjño nirdahet | sarvāṇi samādā-  
 vedam idam praveśayet z 1 z idam idam asya rūpaṁ tenedaṁ saṅgamayati  
 | svadhām ūrjam akṣitīm maho 'smāi duhe ya evaṁ viduṣo 'jaṁ pañcāu-  
 danaṁ dadāti z 2 z indrāya bhāgaṁ śamitā kṛnotu yajñam yajñapatiś  
 ca sūriḥ | ye no dveṣanty anu tām dravasvāriṣṭā vīrā yajamānāś ca sarve  
 z 3 z pañca lokāḥ pañcartavaḥ pañca sruṣu vi sanoti | ya evaṁ viduse ajaṁ  
 pañcaudanaṁ dadāti z 4 z yo vā āyantam ity ṛtuṁ veda | āyatīm evā-  
 priyasya bhrātṛvyasya śriyam ādatte bhavaty ātmanā | parāsyati yo  
 bhrātṛvyo bhavati z 5 z yo vāi saṁyantam ity ṛtuṁ veda | saṁyatīm  
 evāpriyasya ° ° ° bhavati z 6 z yo vāi bhavantam ity ṛtuṁ veda |  
 bhavanti evāpriyasya ° ° ° bhavati z 7 z yo vāi atibhavantam ity  
 ṛtuṁ veda | atibhavanti evāpriyasya ° ° ° bhavati z 8 z yo vā  
 abhibhavantam ity ṛtuṁ veda | abhibhavanti evāpriyasya ° ° °  
 bhavati z 9 z yo vā udyanti ity ṛtuṁ veda | udyanti evāpriyasya  
 ° ° ° bhavati z 10 z yo vāi mūrdhānam ity ṛtuṁ veda | mūrdhnīm  
 evāpriyasya ° ° ° bhavati z 11 z yo vāi sarvam ity ṛtuṁ veda |  
 sarvām evāpriyasya bhātṛvyasya śriyam ādatte bhavaty ātmanā | parāsyati  
 yo bhrātṛvyo bhavati z 12 z yāvanty asya lomāni vrahmāstrṇoti vedyām |  
 tāvatir asya dhārās samudrasyevākṣataḥ z 13 z duhām kṣīraṁ bhavatu  
 sarpir ebhyas svarāḍ bhūtvopatiṣṭhāt surāpām | madhor dhārām adhi-  
 pebhyo duhād ojo nāke tiṣṭhatu modamānaḥ z 14 z 4 z

St 2. In the last clause viduṣe as in st 4 might be better.

St 4. This has no parallel.

St 11. In this stanza mūrdhānam and mūrdhnīm are probably corrupt.

St 13. This and the next stanza have no parallel.

## 101

(S. 10. 8)

[f199a12] *ṣkambheneme viṣkambhite bhyo dyāuś ca bhūmi-[13]ś ca tiṣṭhataḥ skambhāidaṁ sarvam ātmānva te tat prāṇaṁ nirvicyayam. z 1 [14] ekacakram vartata ekanemi sahasrākṣaṁ pra-[15]mado ni paścāt. | ardhenā viśvaṁ bhuvanaṁ jajāna etasyārdhaṁ kim u tasya [16] ketuḥ z 2 z pañcavāhi vahaty agram asva prṣṭhāyo yuktvaṇ anu-[17]samvahanā | ayātam asva dadṛṣe na yātum paran ne-[18]dīyo varam daviyaḥ z 3 z idaṁ savitur vya jānīhi ṣaḍ ya-[19]mo ka eva ca | yasmin ihā patyūm iśchanta ya eṣā eca z 4 z trīṣu bilāś cama ūrdhvarudhnyo smin yaśo nihitaṁ viśvarūpaṁ. | atrāsata [f199b] ṛṣayas sapta sākaṁ ye asya gopā mahato babbhūvuh z 5 z tisro ha prajātyāya-[2]s āya ny anyārkaṁ abhito viśantaḥ | vṛhanna tastho rajaso vīmānaṁ harito hariṇīr ā [3] viveśa z z oṁ harito hariṇīr ā viveśa z 6 z oṁ dvādaśa pradīśa-[4]ś cakvasetaṁ trīṇi nabhyāni kava u taś ciketa | tatrāhatās trīṇi śatāni śāṅkava-[5]ś prṣṭiś ca kelā vicācalā ye | anantaṁ yatataṁ purutrānantavantavanyā sama-[6]kte | te nākapālāś carati prajānaṁ vidvān bhūtaṁ yadi bhavyamasya z 1 z [7] āvisvaṇ nihitaṁ guhā jaraṁ nāpa mahat padam. tatrāidaṁ sarvam arṣi\*-a-[8]setat prāṇaṁ vimiṣitya yat. ūrdhvaṁ bharaṁtad udakaṁ kumbhenāivoda-[9]hāryam. paśyantu sarve cakṣuṣā na sarve manasā viduḥ z 5 z*

The bark is slightly chipped at the end of f199b7 but the reading is sure as given.

Bm has pāṇam in 199a13; °madī no in 15; anva at the end of 16; śāṅkava in 4-5 of 199b; and °tavaśya at the end of 6.

Read: skambheneme viṣkabhite dyāuś ca bhūmiś ca tiṣṭhataḥ | skambha idaṁ sarvam ātmanvad yat prāṇan nimiṣac ca yat z 1 z ekacakram vartata ekanemi sahasrākṣaraṁ pra puro ni paścāt | ardhenā viśvaṁ bhuvanaṁ jajāna yad asyārdhaṁ kim u tasya ketuḥ z 2 z pañcavāhi vahaty agram asya prṣṭhāyo yuktā anusamvahanā | ayātam asya dadṛṣe na yātaṁ paraṁ nedīyo varam daviyaḥ z 3 z idaṁ savitar vi jānīhi ṣaḍ yamā eka ekajaḥ | asmin hāpitvam icchante ya eṣā eka ekajaḥ z 4 z trīṣu bilāś camasa ūrdhvaḥ budhnaś tasmin yaśo nihitaṁ viśvarūpaṁ | atrāsata ṛṣayas sapta sākaṁ ye asya gopā mahato babbhūvuh z 5 z tisro

ha prajā atyāyam āyan ny anyā arkam abhito 'viśanta | vṛhan ha tasthāu  
 rajaso vimāno harito hariṇīr ā viveśa z 6 z dvādaśa pradhayaś cakram  
 ekaṁ trīṇi nabhyāni ka u tac ciketa | tatṛāhatās trīṇi śātāni śaṅkavaś  
 ṣaṣṭiś ca khilā avicācalā ye z 7 z anantaṁ vitataṁ purutrānantam antavac  
 cā samakte | te nākapālaś carati prajānan vidvān bhūtam uta bhavyam  
 asya z 8 z āvis san nihitaṁ guhā jaran nāma mahat padam | tatṛāidaṁ  
 sarvam ārpitam ejat prāṇan nimiṣac ca yat z 9 z ūrdhvaṁ bharantam  
 udakaṁ kumbhenevodahāryam | paśyanti sarve cakṣuṣā na sarve manasā  
 viduḥ z 10 z 5 z

St 2. In pāda d ka u tac ciketa might be considered: cf. 7b.

St 5. In pāda a tredhābilaś is possible.

## 102

(Ś. 10.8)

[f199b9] ūnāt pū-[10]rṇam udajati pūrṇād ūnam udīcyate | kavis  
 tad vrahmahā veda yatas tvat pari-[11]riṣicyate z 1 z prajāpatiś carāti  
 gārḇhe antār dṛśyamāno bahrudhā prajā-[12]yate | ardhenedaṁ pari  
 babhūva viśvam etasyārdhaṁ kim u taj jajāna | yad ejati [13] carati  
 yaś ca tiṣṭhaty aprāṇa prāṇaṁ nimiṣac tiṣṭhat. udvādhāra prthivīm  
 [14] dyām utāmum tat sambhūya bhavaty ākam iva z 4 z yaś purastābh  
 yujyate yota pa-[15]ta paścād yā viśvato yujyate yota sarvataḥ yayā  
 yajñas trāyate pañktān tvā pr-[16]śchāmi katimā s\*\*\*\*m. z yadas sūrya  
 udety astaṁ yatra [17] jigitsati | ud eva manye haṁ jyesthaṁ tato  
 nāsyeti kiṁ cana | satyenordhva-[18]s tapati vrahmaṇārvān iṭha paśyati  
 | prāṇena triṇ prāṇati yasmiṁ jeṣṭha-[19]m adhi śrutam. | yo vāi te  
 vidyād arāṇi yābhyān nir madhyate vasu sa vidvā-[20]haṁ jyestha  
 manyeta sa vidyā vrāhmaṇaṁ mahat. apād agne samabharat so gre  
 a-[f200a]sur ābhavat. catuṣpād abhūtvā bhogyas sarvapādatta bhojanam.  
 z 5 z bhogyo bhavad atko nnam atta-[2]d bahuḥ yo devam uttarāvartam  
 apāsate sanātanam. z 6 z sanātanam etam āhur utā-[3]bhyā śraś punan-  
 navaḥ ahorātre pra jāyete anyo anya rūpayoḥ z 7 z

In the middle of f199b16 the birch-bark has a small lacuna but Bm does not; it reads sarcām: at the beginning of 19 there seems to have been a lacuna due to a crack, but in the lower margin "madhisrutam" appears in a hand very like the regular hand of the birch-bark, and over the crack another hand has written in "madhiśru": in Bm the first hand left the same lacuna and another hand wrote in "madhisrutam." Above nāsyeti of f199b17 is an interlinear correction pya. In the left margin of f200a opposite line 3 is dyā correcting the first sign of that line.

In f199b11-12 Bm has vahudhā prajāpate; in 14 purustād; in 18 ̄ārvā iya and trij.

Read: ūnāt pūrṇam udajati pūrṇād ūnam udijate | kavis tad vrahmaṇā veda yatas tat pariśicyate z 1 z prajāpatīś carati garbhe antar adṛśyamāno bahudhā pra jāyate | ardhenedaṁ paribabhūva viśvaṁ yad asyārdhaṁ kim u taj jāyāna z 2 z yad ejati carati yac ca tiṣṭhaty aprāṇat prāṇan nimiṣac ca tiṣṭhat | tad dādhāra pṛthivīm dyām utāmum tat sambhūya bhavaty ekam eva z 3 z yā purastād yuyjate yota paścād yā viśvato yuyjate yota sarvataḥ | yayā yajñas tāyate prāṇ taṁ tvā pṛcchāmi katamā sa ṛcām z 4 z yatas sūrya udeत्य astaṁ yatra jigīṣati | tad eva manye haṁ jyeṣṭhaṁ tato nāpy eti kiṁ cana z 5 z satyenordhvas tapati vrahmaṇārvāṇ itthā paśyati | prāṇena tiryāṇ prāṇati yasmiṁ jyeṣṭham adhi śritam z 6 z yo vāi te vidyād araṇi yābhyāṁ nirmathyate vasu | sa vidvāṇ jyeṣṭhaṁ manyeta sa vidyād vrahmaṇaṁ mahat z 7 z apād agre samabhavat so 'gre svar ābharat | catuspād bhūtvā bhogyas sarvam ādatta bhojanam z 8 z bhogyo bhavad atho 'nnam adad bahu | yo devam uttarāvantam upāsātāi sanātanam z 9 z sanātanam etam āhur utādya syāt punarṇavaḥ | ahorātre pra jāyete anyo anyasya rūpayoḥ z 10 z 6 z

St 8. It seems far better in ab to adopt the reading of Ś.

## 103

(Ś. 10.8)

[f200a3] śataṁ sahasram ayutaṁ [4] nirvudham asaṅkhyeyaṁ sam asmiṁ nivīṣtam. | utasyāgniṁ divi paśyateva tasmād devo rocate [5] agha bhavat. ārāgramātraṁ dadṛśa utāikaṁ nāiva dṛśyate | atas pariśvajiyase deva-[6]tā sā mamu priyāyaṁ kalyāṇy ajarā martyasyāmṛtā grhe | tasmāi kṛtā se sa ya-[7]ś cakāra tadā rasaḥ tvaṁ strī tvaṁ pumān asi tvaṁ kumāry uta vā kumāraḥ tvaṁ jīrṇo [8] daṇḍena mañjasi tvaṁ jātāṁ bhavasi viśvatomukhaḥ uteva jyeṣṭhota vā kaniṣṭhotāiśa bhrā-[9]tota vā pitāiśaḥ eko devo manasi praviṣṭaḥ pūrvo jātas sa u garbho antaḥ anenety e-[10]jati sarvam asmiṁ viśvarūpāni payād ṛtasya | sa pumān pumso janaṁ bhr̥tena sarvā-[11]d antāṁ gaśchatu tiṣṭhany eva | madhyan divo nihitaḥ pṛśniraśmād vicakramācōtharaja [12] sapanyantāu sa viśvābhir abhicaṣṭe śaciḥbhir antarāśardham aparaṇ ca ketum. | ye a-[13]rvāḡ uta vā purāṇe vedāṁ vidvāṇsam abhito vadanti | ādityam eva te pari va-[14]danti sarva agni dvitiya trivṛtaṁ ca haṇsam. ekām ṛcām sam indhate dvādaśa-[15]bhir agnibhiḥ tasyām āpaś tasyām gāvas tasyām oṣadhayaś śrūtāḥ sapta suparṇā [16] upadhāvantī bāṇam anu-ṣṭubhā sambhṛtaṁ vāyum etam. | tam ātaraṁ vitatan tantum ā [17] uta sa naḥ punāt sahilasya pṛṣṭhe | sapta ṛṣayaḥ pratihitāś śarīre sa ranmanti

[18] *sadam apramādam. | saptāpas saptāu lokam iyus tatra jāgratāu svapnajāu mantra-*[19]*sadāu ca devāu z 7 z anuvā 16 z*

In the right margin of f200a opposite lines 12 and 13 stands *āśīvacanaṃ*: stt 7 and 8 are accented in the ms.

Bm has *etat* in 16; *nuḥ* in 17; and *lokas* in 18.

Read: *śataṃ sahasram ayutaṃ nyarbudam asaṅkhyeyaṃ svam asmin nivīṣṭam | tad asya ghnanti vipaśyata eva tasmād devo rocate ṭagha bhavan z 1 z ārāgramātram dadṛśa utāikam nāiva dṛsyate | ataḥ pariṣvi-jīyasī devatā sā mama priyā z 2 z iyaṃ kalyāṇy ajarā martyasyāmṛtā grhe | tasmāi kṛtā śaye sa yaś cakāra tadāra saḥ z 3 z tvaṃ strī tvaṃ pumān asi tvaṃ kumāry uta vā kumārah | tvaṃ jīrṇo daṇḍena vañcasi tvaṃ jāto bhavasi viśvatomukhaḥ z 4 z utāiṣāṃ jyeṣṭho uta vā kaṇiṣṭha utāiṣāṃ bhrātota vā pitāiṣāṃ | eko ha devo manasi praviṣṭas pūrvo jātas sa u garbhe antaḥ z 5 z anenāity ejati sarvam asmin viśvarūpāṇy upayād ṛtasya | sa pumān puṃso ṭjanam bhr̥tenaṭ sarvād antāṃ gacchatu ṭtiṣṭhanyeva z 6 z madhyaṃ divo nihitaḥ pṛṇiraśmān vi cakramājo rajan sapatnān | tān sa viśvābhir abhicaṣṭe śacībhir antarāśardham aparaṃ ca ketum z 7 z ye arvāṇ madhya uta vā purāṇaṃ vedaṃ vidvāṃsam abhito vadanti | ādityam eva te pari vadanti sarve agniṃ dvitīyaṃ trivṛtaṃ ca haṃsam z 8 z ekāṃ ṛcam sam indhate dvādaśabhir agnibhiḥ tasyām āpas tasyām gāvas tasyām oṣadhayaś śrītāḥ z 9 z sapta suparṇā upadhāvanti bāṇam anuṣṭubhā sambhṛtaṃ vāyum etam | tam ātaran vitataṃ tantum otaṃ sa naḥ punāt salilasya pṛṣṭhe z 10 z sapta ṛṣayaḥ pratihitāś śarīre saṃ ramanti sadam apramādam | saptāpas svapato lokam iyus tatra jāgratāu svapnajāu satrasadāu ca devāu z 11 z 7 z anu 16 z*

Stanzas 6, 7, 9, and 10 have no parallels: st 11 appears also VS 34. 55 and N 12. 37, and with considerable variation in JB 2. 27.

In st 11d VS and N have *jāgr̥to asvap°*; it may be that we should read here *jāgratāv asvap°*.

## 104

(Ś. 11. 2)

[f200a19] *bhāvāsarvāu mṛlāta mābhi yūtaṃ pā-*[20]*śupāti bhūtapati nāmo vām | prātihitam āyatān sā vi srāṣṭum mā no hiṃsi-*[21]*ṣṭam dvīpādo mā catuṣpadaḥ śuné kruṣṭé mā śarīrāṇi kṛtram ariklavebhyo gṛddhre-*[22]*bhyo yé ca kṛṣṇā aviśyāvaḥ māksikāḥ paśupati vāyaṃsi te viśase mā viśyā-*[f200b]*nta z 2 z krandāyati prāṇāyate yāś ca te bhava ropāya namas te rugra kṛnvas saha z [2] srāksūmantya z 3 z purastāt te namaḥ mukhāna te paśupate yāni cikṣūṃsi [3] te nāmaḥ tvácé rūpāya sandṛśe praticīnāya te nāmaḥ āṅgabhyodārāyā jīhvā-*[4]*yāsyāya ca | dadbhyo gandhāya te namaḥ z 6 z astrā nīlāsikhandīne sa-*[5]*hasrāksēna*

vājinā | rudrēṇādhvagaghātīnā tēnē mā māmārāmāsi | sā [6] no bhavaṣ  
 pāri vṛṇaktu viśvata apāivāgniṣ pari vṛṇakta no bhāva | mā no a-[7]bhi  
 mostu namovas tasmāi | catunnamo ṣṭakṛtvo bhavāya | daśakṛtvāpa-[8]ṣ  
 paśupate namas te taveme pañca paśavo vibhaktā gāvo śvāṣ puruṣāṁ  
 dajāva-[9]yaḥ tava catasraṣ pradiśas teva dyāus tavedam ugrorvy anta-  
 rikṣan tavedam sarvam ā-[10]tmanvad yad ejaḥ adhi bhūmyām z 1 z

In the top margin of f200b over the beginning of line 1 is danta, and over the latter part of line 1 is drakṛ correcting rugra.

Bm has kṛsnā in f200a22; °martyā in f200b2; °yāmyāya and °khaṇḍite in 4; samarāmāsi in 5; caturṇ° in 7.

Read: bhavāśarvāu mṛdataṁ mābhi yātāṁ paśupati bhūtapati namo  
 vām | pratihitam āyatām mā vi srāṣṭām mā no hiṁsiṣṭām dvipado mā  
 catuṣpadaḥ z 1 z śune kroṣṭre mā śarīrāṇi kartam ariklavebhyo grddhre-  
 bhyo ye ca kṛṣṇā aviṣyavaḥ | makṣikās te paśupate vayāṁsi te viśase mā  
 vidanta z 2 z krandāya te prāṇāya te yāś ca te bhava ropayaḥ | namas te  
 rudra kṛṇmas sahasrākṣāmartya z 3 z purastāt te namaḥ kṛṇma uttarād  
 adharād uta | abhivargād divas pary antarikṣāya te namaḥ z 4 z mukhāya  
 te paśupate yāni cakṣūṁsi te namaḥ | tvace rūpāya sandṛṣe pratīcināya  
 te namaḥ z 5 z āṅgebhya udarāya jihvāyā āśyāya ca | dadhmo gandhāya  
 te namaḥ z 6 z astrā nilasikhaṇḍena sahasrākṣena vājinā | rudrēṇādhva-  
 gaghātīnā tena mā samarāmāsi z 7 z sa no bhavaṣ pari vṛṇaktu viśvata  
 āpa ivāgniṣ pari vṛṇaktu no bhava | mā no abhi māṁsta namo astv asmāi  
 z 8 z caturṇamo °ṣṭakṛtvo bhavāya daśa kṛtvaṣ paśupate namas te | taveme  
 pañca paśavo vibhaktā gāvo °śvāṣ puruṣā ajāvayaḥ z 9 z tava catasraṣ  
 pradiśas tava dyāus tavedam ugrorv antarikṣam | tavedam sarvam  
 ātmanvad yad ejaḥ adhi bhūmyām z 10 z 1

St 2. In pāda d viśase seems possible as a derivative of vi-śas; for vidanta the ms reading viśyanta looks toward viśanta.

## 105

## (Ś. 11.2)

[f200b10] uruṣ kośo vasudhānas tavāyaṁ yasmi-[11]nn imā viśvā  
 bhuvanāny antaḥ sa no mṛlaṣ paśupati namas te paraḥ kraṣṭā-[12]ro  
 bhībḥśmānā paro yantv apakṛdor akeśyāḥ z 2 z dhanuṁ tibharṣi ha-  
 [13]ritam hiranyayaṁ sahasraghni satavadham śikhāṇḍyam. rudrasyeṣuc  
 carati devahetis tasmāi namo [14] yatamasyām dviṣitāḥ yo bhiyāto  
 nilayate tvām ugra ṇṛcakīrṣadhī | paścād adū-[15]prakṣetum viddhasya  
 pratītyava bhavārudrāu sayujā samvidhānāv ubhā ugrāu caratāu vī-  
 [16]ryāya | tayor bhūmim antarikṣam svar dyāus tābhyām namo bhava-  
 matyāya kṛṇva | namas te tv ā-[17]yate namo astu parāyate | namas te

*prāṇa tiṣṭhata āsīnāyota te namaḥ z 5 z [18] nāmas sāyaṁ nāmas prātān  
nāmo rātryā nāmo divā | bhavāya ca sarvāya cobhābhyām a-[19]karan  
nāmaḥ | sahasrākṣam atipaśyaṁ purastād rurum asyantaṁ bahudhā  
vipaścitam. | [20] mopānāma jihvāyeyuvānam. z 7 z śyāvāsyām kṛṣṇam  
asitaṁ vṛṇantaṁ [21] bhīmo rathaṁ keśinaḥ pārayantam. | pūrve prati-  
yuvo namo astv asmāi z 8 z [22] mā no bhi srā matyaṁ devahitam. |  
mā na kṣudha paśupate namas te nyatrāsmakṣivyaṁ [201a] śākhām  
viduraḥ mā no hiṁsīr adhi vrūhi pari ṇo vṛndhi mā kṛdha | mā tvayā  
sama-[2]rāmayi z 2 z*

On f200b the left margin corrects the beginning of line 20 to sopā.

Bm has °kṣetvaṁ in f200b15; °kṣapati° in 19; and sā tvayā in f201a1.

Read: uruṣ kośo vasudhānas tavāyaṁ yasminṇ imā viśvā bhuvanāny  
antaḥ | sa no mṛḍaḥ paśupate namas te paraḥ kroṣṭāro 'bhibhāś śvānaḥ  
paro yantv ṭapaḥṛdor akeśyāḥ z 1 z dhanur bibharṣi haritaṁ hiranyayaṁ  
sahasraghñim śatavadhaṁ śikhāṇḍin | rudrasyeśuś carati devahetiś tasyāi  
namo yatamasyām diśitaḥ z 2 z yo 'bhiyāto nilayate tvām ugra nicikīrṣati  
| paścād anuprayuṅkṣe taṁ viddhasya ṭpratitīyava z 3 z bhavārudrāu  
sayujā saṁvidānāv ubhā ugrāu carato vīryāya | taylor bhūmir antarikṣaṁ  
svar dyāus tābhyām namo bhavamatyāya kṛṇvan z 4 z namas te 'stv āyate  
namo astu parāyate | namas te prāṇa tiṣṭhata āsīnāyota te namaḥ z 5 z  
namas sāyaṁ namaḥ prātar namo rātryā nāmo divā | bhavāya ca śarvāya  
cobhābhyām akaraṁ namaḥ z 6 z sahasrākṣam atipaśyaṁ purastād rudram  
asyantaṁ bahudhā vipaścitam | mopārāma jihvāyeyamānam z 7 z śyā-  
vāsvām kṛṣṇam asitaṁ mṛṇantaṁ bhīmaṁ rathaṁ keśinaḥ pādayantam |  
pūrve pratimo namo astv asmāi z 8 z mā no 'bhi srā matyaṁ devahitaṁ  
mā naḥ kṛdhaḥ paśupate namas te | anyatrāsmad divyām śākhām vi  
dhūnu z 9 z mā no hiṁsīr abhi vrūhi pari ṇo vṛndhi mā kṛdha | mā tvayā  
samarāmasi z 10 z 2 z

St 1. In pāda d Ś has agharudo for which our apahṛdor may be only a corruption.

St 3. At the end of d Ś has padanīr iva: again Ppp may intend no variant.

St 4. Pāda d yields a meaning, but there may be a corruption in it.

[f201a2] mā no śveśu goṣu puruṣeṣu mā kṛdho no ajāviṣu | anyatrogra  
vi-[3]vartayat priyā rūpāṇām prajāṁ jahi | yasya takmā kāsikā ketir  
ekāśvasye-[4]va vṛṣaṇaḥ krandayati abhipūrvam nintrayete namova stv  
asmāi z 3 z yas ti-[5]ṣṭhati viśvabhṛto antarikṣe yajvanaḥ pramṛṇam

devapīyūṃ | tasmāi namo diśibhiś śa-[6]kvaribhis tubhyam āraṇyaś  
 paśavo mṛtyā vane hitās tubhyam vayanśi śakunāś patatri-[7]nāḥ  
 tavekṣam paśupate pśv antas tubhyam kṣaranti divyāpo vṛdhe | śimśu-  
 mārā jagarā-[8]ś puriṣayā jagā masyā rajasā yebhyo asyasi | na te dūram  
 nu pariṣṭhātsthi te bha-[9]va sadyaś śavān pariṣāsyasi bhūmim. | pūr-  
 vasyā dhaṃsy uttarasmin samudre mā no rudra taksa-[10]nā mā viṣeṇa  
 | mā nas saṃ srād divyānāgninānyatrāśad vidyatām pātayetām. [11]  
 bhavo devo bhava iśe pṛthivyā bhavāpaś prā urv antarikṣam. | tasya vā  
 prāpa duśchunā [12] kā caneḥa | bhava rājan yajamānāya mṛḷa paśūnā  
 hi paśupatir babhūtha | [13] ye śraddhadhā-[14]yadi santi devā yati  
 catuṣpade dvipade yasya mṛḷa | mā no mahāntavitā mā [15] no arbhakām  
 mā na kṣiyanta utā mā no akṣata | mā no hiṃsi-[16]ś pitāram mōta  
 mātāram svām tanmo rudrā mā riṣo naḥ | rudrasyelakāra ebhyo sāusū-  
 [17]ktagirebhyaḥ idam sahasyāibhyaś śribhyo karan namaḥ namas te  
 ghōṣiṇibhyo namas te śint-[18]bhyaḥ namasmamṛṇjatibhyo namo namas  
 svastebhyaḥ z 3 z

In the right hand margin opposite the interspace between lines 8 and 9 is madhyasthavā, with indication that it corrects sadyassavā at the beginning of line 9; above the dhy in the marginal correction is mam. An interlinear correction nā corrects vā of line 11; another seems to indicate that mṛḷa upa° is to be read in 12; and in 13 another corrects to śradda°; and yet another corrects to svatebhyaḥ in 18.

Bm has takṣā in line 3; °bhiś ca° at the end of 5; vana in 6; rāvān in 12; in 14 devā was written and then changed to devaḥ; edyo in 16.

Read: mā no 'śveṣu goṣu puruṣeṣu mā ḡrdho no ajāviṣu | anyatrogra  
 vi vartaya piyārūpām prajāṃ jahi z 1 z yasya takmā kāsikā hetir ekam  
 aśvasyeva vṛṣaṇaś kranda eti | abhipūrvam nirṇayate namo astv asmāi  
 z 2 z yas tiṣṭhati viṣṭabhito antarikṣe 'yajvanaś pramṛṇan devapīyūn |  
 tasmāi namo daśabhiś śakvaribhiḥ z 3 z tubhyam āraṇyaś paśavo mṛtyā  
 vane hitās tubhyam vayanśi śakunāś patatrināḥ | tava yakṣam paśupate  
 'pśv antas tubhyam kṣaranti divyā āpo vṛdhe z 4 z śimśumārā ajagarāś  
 purikayā jaśā matsyā rajasā yebhyo asyasi | na te dūram na pariṣṭhāsti  
 te bhava sadyas sarvām pari paśyasi bhūmim z 5 z purvasmād dhaṃsy  
 uttarasmin samudre mā no rudra tākmanā na viṣeṇa | mā nas saṃ srā  
 divyenāgninānyatrāśmad vidyutām pātayāitām z 6 z bhavo divo bhava iśe  
 pṛthivyā bhava ā papra urv antarikṣam | tasya na prāpa duchunā kā  
 caneḥa z 7 z bhava rājan yajamānāya mṛḍa paśūnām hi paśupatir  
 babhūtha | yaś śraddadhāti santi devā iti catuṣpade dvipade asya mṛḍa  
 z 8 z mā no mahāntam uta mā no arbhakām mā na ukṣantam uta mā na  
 ukṣitam | mā no hiṃsiś pitāram mōta mātāram ca svām tanvam rudra  
 mā rīriṣo naḥ z 9 z rudrasyāilabajārebhyo 'samsūktagirebhyaḥ | idam



mahāsyebhyaś śvabhyo 'karaṁ namaḥ z 10 z namas te ghoṣiṇibhyo namas te keśiṇibhyaḥ | namas sambhuñjatībhyo namo namaskṛtābhyāḥ z 11 z 3 z

St 4. In pāda a Ś has mṛgā which is better.

St 5. In pāda a purīṣyā might be considered.

St 9. For this see also RV 1. 114. 7 and others.

St 11. In pāda d °kṛtābhyah is needed in spite of the reading of the ms.

## 107

(Ś. 10. 10)

[f201a17] namas te jāyamānāyāi jātāyā uta te namaḥ bālebhyaś śaphebhhyo rūpāyāghnya te namaḥ yo vidyāt sapta [19] prapata sapta vedas parāvata śīro yajñasyāhaṁ vedas somo cāsyāṁ vicakṣaṇam. [20] yayā dyāur yayā pṛthivī yayā gopitā himā | vaśāṁ sahasradhārāṁ vra- [f201b]vrahmaṇāśchā vadāmasi | śataṁ kāmāsā śataṁ dogdhārāś śataṁ goptāro adhi pṛṣṭhe sya ye [2] devās tasya prāṇanti ta evaśāṁ vidur ekadhā yajñapatirākṣirāt svadhā prā- [3]ṇā mahilokāḥ vṛṣā parjanyaapatnī devāṁ asyetu vrahmaṇā | anu tvāgni prā- [4]viśad anu somo vaśe tvā yudhas te bhadre parjanya vidyutas te stanā vaśe | apas taṁ [5] vukṣe prathamā ūrvarā parāparā vaśe | tṛtīyāṁ rāṣṭhāṁ dhukṣe annaṁ kṣīraṁ vaśi [6] tvam yad ādityāir hūyamānopādīṣṭha ṛtāvari | indras sahasraṁ pātre somaṁ tvā [7] pāhy ad vaśe | yad urdhvācīndramāirādvṛṣabho hvayata | tasmāt te vṛtrahā payah [8] kṣīraṁ kṛdho bharaḍ vaśe z 4 z

In the right margin opposite line 19 is daso correcting vedas somo.

Bm has vaśā in line 3, and °mādiṣṭha in 6.

Read: namas te jāyamānāyāi jātāyā uta te namaḥ | bālebhyaś śaphebhhyo rūpāyāghnye te namaḥ z 1 z yo vidyāt sapta pravatas sapta veda parāvataḥ | <śīro yajñasya yo vidyāt sa vaśāṁ prati grhṇīyāt z 2 z vedāhaṁ sapta pravatas sapta veda parāvataḥ | > śīro yajñasyāhaṁ veda somaṁ cāsyāṁ vicakṣaṇam z 3 z yayā dyāur yayā pṛthivī yayāpo gupitā imāḥ | vaśāṁ sahasradhārāṁ vrahmaṇācchā vadāmasi z 4 z śataṁ kāmāsāś śataṁ dogdhārāś śataṁ goptāro adhi pṛṣṭhe asyāḥ | ye devās tasyāṁ prāṇanti te vaśāṁ vidur ekadhā z 5 z yajñapatirākṣirā svadhāprāṇā mahilokā | vaśā parjanyaapatnī devāṁ apyeti vrahmaṇā z 6 z anu tvāgniḥ prāviśad anu somo vaśe tvā | ūdhas te bhadre parjanya vidyutas te stanā vaśe z 7 z apas tvam dhukṣe prathamā ūrvarā aparā vaśe | tṛtīyāṁ rāṣṭhāṁ dhukṣe annaṁ kṣīraṁ vaśe tvam z 8 z yad ādityāir hūyamānopatiṣṭha ṛtāvari | indras sahasraṁ pātrāṁ somaṁ tvāpāyayad vaśe z 9 z yad anūcīndram āir āt tva ṛṣabho 'hvayat | tasmāt te vṛtrahā payah kṣīraṁ kruddho 'bharaḍ vaśe z 10 z 4 z

St 2. There can hardly be any doubt that the omission in the ms of 2cd and 3ab was accidental.

St 10. In pāda a Whitney's Translation uvūci° is reported as the reading of Pāipp but I am confident that it is urdhūci°.

## 108

(Ś. 10. 10)

[f201b8] yada kruddho dhanapatiḥ kṣīraṁ dehi [9] bharad vaśe | idantun adya nāgas triṣu pātreṣu rakṣiti | triṣu pātreṣu hitaṁ [10] somam ā dyevy abharad vaśā | atharvā yatra dīkṣito barhiṣyastu hiranyave | saṁ [11] hi sūryenāgatas tamas sarveṇa cakṣuṣā | vaśā samudre prāṇanti rju-[12]s sāmāni bibhrati z 3 z saṁ hi somenāgatas sam a sarveṇa padvatā | [13] vaśā samudram ut tiṣṭhā gandharvāiḥ khalubhis saha | saṁ hi vātenāgatas sam a [14] sarvāiḥ patitribhiḥ vaśā samudram abhy akṣad bhadrā jyotiṁṣi bibhrati | tad bhadrā-[15]s samagaśchanti vaśā dīṣṭri atho svadhā | atharvā yatra dīkṣito barhiṣyasta [16] hiranyayi | abhivṛtā hiranyenad itiṣṭha ṛtāvari | maśvas samudro bhūtvā [17] adyaskad vaśe tvā | vaśā mātā rajanyasya vaśā mātā svadhe tava | vaśā-[18]yā jajñāyudham tatas citram ajāyata | ūrdhvo bindur utadacarad vrahmaṇaḥ kakudād a-[19]dhi | utas tvaṁ jajñiṣe vaśe tato hotā ajāyata | āśnas te gāthābhavanty uṣṇi-[20]hābhyo balaṁ tava | pājasya jajñe te yajña stanebhyo raśmayo vaśe z 5 z

Bm has kraddho in line 8; °gaśchanti in 15; and tatas in 19.

Read: yat te krudho dhanapatiḥ kṣīraṁ devy abharad vaśe | idam tad adya nākas triṣu pātreṣu rakṣati z 1 z triṣu pātreṣu tam somam ā devy abharad vaśā | atharvā yatra dīkṣito barhiṣy āsta hiranyaye z 2 z saṁ hi sūryenāgata sam u sarveṇa cakṣuṣā | vaśā samudre prāṇanty ṛcas sāmāni bibhrati z 3 z saṁ hi somenāgata sam u sarveṇa padvatā | vaśā samudram uttiṣṭhād gandharvāiḥ kalibhis saha z 4 z saṁ hi vātenāgata sam u sarvāiḥ patitribhiḥ | vaśā samudram atyakhyad bhadrā jyotiṁṣi bibhrati z 5 z tad bhadrās sam agacchanta vaśā deṣṭry atho svadhā | atharvā yatra dīkṣito barhiṣy āsta hiranyaye z 6 z abhivṛtā hiranyena yad atiṣṭha ṛtāvari | aśvas samudro bhūtvādhy askandad vaśe tvā z 7 z vaśā mātā rajanyasya vaśā mātā svadhe tava | vaśāyā jajña āyudham tatas cittam ajāyata z 8 z ūrdhvo bindur ud acarad vrahmaṇaḥ kakudād adhi | tatas tvaṁ jajñiṣe vaśe tato hotājāyata z 9 z āśnas te gāthā abhavann uṣṇihābhyo balaṁ tava | pājasyā jajñe te yajña stanebhyo raśmayo vaśe z 10 z 5 z

St 3. This is Ś 15ab and 14cd. In c Ś has prāṇṛtyad for which our prāṇanty is a poor variant, if acceptable.

St 4. Ś has adhyasthād in c.

St 5. This is Ś 14ab and 15cd.

## 109

(Ś. 10. 10)

[f201b20] a-[21]yunmābhyām enaṁ jātāṁ śaktibhyām ja vaše tava | antrebhyo yatrā jajñira udarā-[f202a]d adhi virudhā yad udaraṁ varuṇasyānu prāviśatā vaše | tatas tvā vrahmon ahvayat sāi ne-[2]tram avetava | sarve garbhād avepatanta jāyamānād asūsvaḥ sasuvāitām āhur vaše-[3]ti vrahmaṇā kṛpta uta bandhur asyāt. yudhekas saṁ sṛjati yo syā ekad vaśi pā-[4]rāmśri yajña bharān tvarasāṁ cakṣur abhavad vaśaḥ vaśā śrūyaṁ pratyagrḥṇād vaśā ya-[5]jñam adhārayat. | vaśāyām antar āviśā āudano vrahmaṇā saha vaśām ebā-[6]hur avratam vaśā mṛtyur upāsate | vaśedaṁ sarvam ābhavad devā manuṣyās surāḥ pi-[7]tara ṛṣayaḥ ya evaṁ vidyāt sa vaśām prati grhṇīyat tathā yajñas sarvapād duha-[8]he dātre napasphuraṁ tisro jihvā varuṇasyāntardhiriti āsini tāsām yā madhye rā-[9]jati sā vaśā tu pratigrahaṁ. | caturdhā retu bharād vaśāyāpas turīyam amr-[10]taṁ turīyaṁ | yajñas turīyam | paśavas turīyam ya evaṁ vidyāt sa vaśā-[11]t prati grhṇīyāt. | vaśā dyāur vaśā pṛthivī vaśā viṣṇuḥ prajāpatiḥ vaśā-[12]yā dugdham apibaṁ sādhyā vasavaś ca ye z 6 z

Bm has etaṁ in f201b21; se near the end of f202a1; °yatuthā in 7; jihna in 8; and apirbaṁ in 12.

Read: irmābhyām ayanam jātaṁ sakthibhyām ca vaše tava | āntrebhyo atrā jajñira udarād adhi virudhaḥ z 1 z yad udaraṁ varuṇasyānu prāviśathā vaše | tatas tvā vrahmodahvayat sa hi netram avet tava z 2 z sarve garbhād avepanta jāyamānād asūsvaḥ | sasūva hi tām āhur vaseti vrahmaṇā kṛpta uta bandhur asyāḥ z 3 z yudha ekas saṁ sṛjati yo 'syā eka id vaśi | †pārāmśri yajña abhavan tarasāṁ cakṣur abhavad vaśā z 4 z vaśā sūryaṁ praty agrhṇād vaśā yajñam adhārayat | vaśāyām antar āviśad odano vrahmaṇā saha z 5 z vaśām evāhur amṛtaṁ vaśām mṛtyum upāsate | vaśedaṁ sarvaṁ abhavad devā manuṣyā asurāḥ pitara ṛṣayaḥ z 6 z ya evaṁ vidyāt sa vaśām prati grhṇīyāt | tathā yajñas sarvapād duhe dātre napasphuran z 7 z tisro jihvā varuṇasyāntar didyaty āsani | tāsām yā madhye rājati sa vaśā duṣpratigrahā z 8 z caturdhā reta 'bhavad vaśāyāḥ | āpas turīyam amṛtaṁ turīyaṁ yajñas turīyam paśavas turīyam z 9 z vaśā dyāur vaśā pṛthivī vaśā viṣṇuḥ prajāpatiḥ | vaśāyā dugdham apibaṁ sādhyā vasavaś ca ye z 10 z 6 z

St 3. In pāda b we could keep the reading of the ms as being from a + sāsu.

St 4. In pāda c Ś has tarāṁsi, but I incline to think that Ppp has a variant.

St 6. In pāda b we could keep closer to the ms and read *vaśām mṛtyur* °; but the inconcinnity is harsh.

St 8. In pāda b *dhiriyanta ā*° is a possible reading.

## 110

(Ś. 10.10)

[f202a12] *vaśāyā dugdham pītvā sā-[13]dhyā vasavaś ca ye | ime vradhnasya viṣṭapi payo syām upāsate | somakenām a-[14]ke duhre ghṛtam ekam upāsate | ya evaṁ viduṣe vaśām daduṣ te gatās tridivā-[15]n divaḥ vaśām dattvā vrahmaṇebhyas sarvāṅ lokān sa sam aśnate | ṛtūṣ-yasyām ā-[16]hitam api vrahma apo tapa vaśām devā upa jīvanti vaśām manuṣyā uta vaśe-[17]dam sarvam abhavad yāvat sūryo vipaśyati z 7 z anuvā 17 z*

Bm has *vaśo-* at the end of line 16.

Read: *vaśāyā dugdham pītvā sādhyā vasavaś ca ye | ime vradhnasya viṣṭapi payo 'syām upāsate z 1 z somam enām eke duhre ghṛtam eka upāsate | ya evaṁ viduṣe vaśām daduṣ te gatās tridivān divaḥ z 2 z vaśām dattvā vrahmaṇebhyas sarvāṅ lokān sam aśnate | ṛtam hy asyām āhitam api vrahmātho tapaḥ z 3 z vaśām devā upa jīvanti vaśām manuṣyā uta | vaśedam sarvam abhavad yāvat sūryo vipaśyati z 4 z 7 z anu 17 z*

## 111

(Ś. 9.6)

[f202a17] *yo vā e-[18]kaṁ vrahmānuṣṭhā vidyāt sadya mahadvate | parūṇiṣi yasya sambhārā ṛco syānū-[19]ktam. z śchandāṅsy asya lomāni paristarānav id dhavir yad adu hrdayam ucya-[20]te | yad atithipatir atithin pratipaśyati devayajanam preṣyate | yad abhivadati [21] dīkṣām upāity adukaṁ yācittiṣaṣ prañayanti | yā yajñe yāpaṣ prañaya-[f202b]nty etā etā evu tā yat tarpaṇam āharanty agniṣomīyus paśubhir vadddhyate syeva saḥ ya-[2]t khātam āharanti puroḷāsā eva to yad āvasatām kalpayanti | yat paristrāṇa-[3]yanti barhir eva tat. | yat kaṣṭpūpabarhiṇāny āharanti paridheva te | yat parṣe-[4]nam āharanti svargam eva tena lokam arundhe | yad abhyañjanam āharanty ājyam eva tat. [5] yad āśanakṛtam hvayevihaviṣkṛtam eva tad bhayanti | yad vrihayo yabhyavā narupyante [6] amśava eva te nupyante z 1 z*

In the left margin of f202b opposite line 3 is *nanti* probably intended to correct the beginning of the line; just above the first mark of punctuation in the same line is *vat*.

Bm has *dīkṣāsu*° in f202a21; and *paristrāṇa-* in f202b2.

Read: yo vā ekaṁ vrahmānuṣṭhā vidyāt sadyo †mahadvate | parūṇṣi yasya sarībhārā rco yasyānūkyam z 1 z chandānsi yasya lomāni paristarāṇam id dhavir yajur hrdayam ucyate z 2 z yad atithipatir atithīn pratipaśyati devayajanaṁ preṣyate z 3 z yad abhivadati dīkṣām upāiti yad udakam yācaty apaś pra ṇayati z 4 z yā yajña āpaś prapīyante ta eva tāḥ z 5 z yat tarpaṇam āharanti ya agniṣomīyaś pasur badhyate sa eva saḥ z 6 z yat khādam āharanti puroḍāśā eva tāu z 7 z yad avasathān kalpayanti z 8 z yat paristrṇanti barhir eva tat z 9 z yat kaśipūpa-barhaṇāny āharanti paridhaya eva te z 10 z yad upariśayanam āharanti svargam eva tena lokam avarundhe z 11 z yad abhyāñjanam āharanty ājyam eva tat z 12 z yad āśanakṛtām hvayanti haviṣkṛtām eva tad dhvayanti z 13 z yad vṛihayo yad yavā nirupyante aṇśava eva te z 14 z 1 z

St 1. In pāda a vrahmānuṣṭhyā would also be satisfactory.

## 112

(§. 9. 6)

[f202b6] ulūkhalaṁ musulaṁ grāvāno śūrpaṁ pavitraṁ tu-[7]śā rajīṣaḥ sruḡ darvyam nirikṣaṇam āyavanam āpo bhiṣavanāḥ | yadroṇa-[8]kalaśaś kumbhīm eva kṛṣṇājinam vāyavyāni pātrāni | yajamānavrahma-[9]ṇam vā yad atithipatiḥ kṛṇute yad āhāryāny avekṣata yadam bhūyā yadāci-[10]ti | yad āha bhūyoddharati prajām cāiva paśūnś ca vardhayate | prāṇam eva tena varṣi-[11]yāṇsaṁ kṛtvā te | yat samprīśhati kāmam eva tenāvarundhe | kāmo ha prīṣṭho yājā-[12]ti yad udakam upasiñcaty apa eva tenāvarundhe yad upaharati haviṁṣy ā sādaya-[13]ti | teṣāṁ māśvinānām atithir ātmani juhvati | śulkāreṇam vaṣaṭkareṇa sru-[14]ca hastena prāṇeryūpe z 2 z

In line 11 the ms makes an interlinear correction ṇdhe over °rundhe.

Read: ulūkhalaṁ musalaṁ grāvānaḥ z 1 z śūrpaṁ pavitraṁ tūṣā rjīṣā z 2 z sruḡ darvir nekṣaṇam āyavanam āpo bhiṣavanāḥ z 3 z yad droṇa-kalaśaś kumbhīyam eva kṛṣṇājinam vāyavyāni pātrāni z 4 z yajamānavrahmaṇam vāi yad atithipatiḥ kṛṇute yad āhāryāny avekṣata idam bhūyā iti z 5 z yad āha bhūya uddharetī prajām cāiva paśūnś ca vardhayate | prāṇam eva tena varṣīyāṇsaṁ kṛṇute z 6 z yat samprīcchati kāmam eva tenāva rundhe | kāmo ha prīṣṭo yajati yad udakam upasiñcaty apa eva tenāva rundhe z 7 z yad upaharati haviṁṣy ā sādayati z 8 z teṣāṁ āsannānām atithir ātmani juhoti z 9 z srukkāreṇa vaṣatkāreṇa sruccā hastena prāṇe yūpe z 10 z 2 z

[f202b14] *tasmān na dviṣaṁ nadyān na dviṣato nnam adyān na vāi mām-*[15]*sitasya nā vāi māsyamānasya sarvo vā eṣa jagdhapāpmā yasyānnam aśnanti | sarvā* [16] *upaśo jagdhapāpmānam yasyānnam aśnāti | prajāpatyo vā etasyāiva yajño vita-*[17]*to yūpaharati | sarvadā vā eṣa sutasomo āntripavitrā āratīyākratur vyatātā-*[18]*dhvaro yūpaharati | yo tithanām sāhavrñīyo yo nnakaraṇasya dakṣiṇāgni* [19] *yo veśmani su gārhapatyā iṣṭaṁ ca vā eṣa pūrtamñ cāśnāti yaś parvo dhiter aśnāti |* [20] *prajāṁ ca vā eṣa paśūñ cāśnāti ūrjam ca vā eṣa payaś ca grhāṇām aśnāti |* [21] *yaś pūrvo dhiter aśnāti eṣa vā atithir yaś chrūtriya tasmān pūrvo nāśniyād a-*[22]*śitāvaty aśniyāt tad vratam. | yajñasya viśchedāya yajñasya guptaye yajña-*[f203a]*sya sātmatvāya z 3 z*

Bm has aśnāti in f202b15.

Read: *tasmān na dviṣann adyān na dviṣato 'nnam adyān na mīmāṁsitasya na mīmāṁsyamānasya z 1 z sarvo vā eṣo jagdhapāpmā yasyānnam aśnanti z 2 z sarvo vā †upaśo 'jagdhapāpmā yasyānnam aśnanti z 3 z prajāpatyo vā etasyāiva yajño vitato ya upaharati z 4 z sarvadā vā eṣa sutasoma ārdrapavित्रो †aratīyākratur vitatādhvaro ya upaharati z 5 z yo 'tithinām sa āhavanīyo yo 'nnakaraṇas sa dakṣiṇāgnir yo veśmani sa gārhapatyah z 6 z iṣṭam ca vā eṣa pūrtam ca grhāṇām aśnāti yaś pūrvo 'tithir aśnāti z 7 z prajāṁ ca vā eṣa paśūñ cāśnāti yaś ° ° ° z 8 z ūrjam ca vā eṣa payaś ca grhāṇām aśnāti yaś pūrvo 'tithir aśnāti z 9 z eṣa vā atithir yac chrotriyas tasmāt pūrvo nāśniyāt z 10 z aśitāvaty aśniyāt tad vratam | yajñasyāviśchedāya yajñasya guptaye yajñasya sātmatvāya z 11 z 3 z*

In st 5 Ś has āhṛtayajñākratur, which may have been the reading of Pāipp.

[f203a1] *yat kṣīram upasicyopaharati yāvad agniṣṭomena saprṣṭhene-* [2] *ṣṭvāvarundhe tāvad enenāva rundhe yat sarpir upasicyopaharati yāvat sāhnena samr-*[3]*ddhe yan madhūpasicyopaharati yāvad atirātrena samrddhena yan māmśam upasicyopa-*[4]*harati yāvad dvādaśāhena samrddheneṣṭvāvarundhe tāvatenenāva rundhe | yad udaka-*[5]*kam upasicyopaharati prajānām prajānanāya dyoga jīvati sarvam āyur eti |* na [6] *punar ā jarasaś pra mīyate yaḥ z 3 z*

Read: *yat kṣīram upasicyopaharati yāvad agniṣṭomena saprṣṭhene-ṣṭvāvarundhe tāvad enenāva rundhe z 1 z yat sarpir upasicyopaharati*

yāvat sāhnena samṛddheneṣṭvāvarundhe ° ° ° z 2 z yan madhū-  
 pasicyopaharati yāvad atirātreṇa samṛddheneṣṭvāvarundhe ° ° °  
 z 3 z yad mām̐sam upasicyopaharati yāvad dvādaśāhnena samṛddhene-  
 ṣṭvāvarundhe tāvad enenāva rundhe z 4 z yad udakam upasicyopaharati  
 prajānām prajānanāya jyog jīvati sarvam āyur eti | na punar ā jarasaṣ  
 pramiyate ya evaṁ veda z 5 z 4 z

St 1. The word sapṛṣṭha is doubtful.

St 5. The ms seems to indicate the last three words; cf. hymns 115  
 and 117.

## 115

(Ś. 9.6)

[f203a6] *tasmāi vā bhūṣā hīṁkṛṇoti savitā bhūtyā [7] pra stāuti  
 vṛhaspatir ūrjodagāyati | tvaṣṭā puṣṭyā prati harati | viṣve devā ni-  
 [8]dhanam nidhanam bhūtyā prajāyās paśūnām bhavati ya evaṁ veda |  
 tasmād udyat sūryo hīṁ-[9]ṇkṛṇoti saṅgavaṣ pra stāuti madhyandino-  
 dagāyaty aparāhṇa prati haraty aparāhṇa pra-[10]ti haraty astavyam  
 nidhanam. tasmād bho bhahnīkṛṇoti vidyotamānaṣ pra stāuti stana-  
 [11]yiny udagāyasya aparāhṇa prati haraty astavyam nidhanam. atithin  
 prati paśyati hīṁ-[12]ṇkṛṇoty abhivadati pra stāuty udakam yācaty  
 udagāyaty aparāhṇa prati haraty uśchiṣṭam [13] nnidhanam nidhanam  
 bhūtyā prajāyās paśūnām bhavati ya evaṁ veda z 5 z*

In the right margin opposite line 6 is the correction hīṁkṛ: and  
 opposite lines 7 and 8 is āśīthidhanam.

Read: *tasmāi vā uṣā hīṁkṛṇoti savitā bhūtyā pra stāuti | vṛhaspatir  
 ūrjayodgāyati tvaṣṭā puṣṭyā prati harati viṣve devā nidhanam | nidhanam  
 bhūtyās prajāyās paśūnām bhavati ya evaṁ veda z 1 z tasmā udyant  
 sūryo hīṁkṛṇoti saṅgavaṣ pra stāuti | madhyandina udgāyaty aparāhṇaḥ  
 prati haraty astamyan nidhanam | nidhanam ° ° z 2 z tasmā  
 'bho bhavan hīṁkṛṇoti vidyotamānaṣ pra stāuti | stanayann udgāyaty  
 aparāhṇaḥ prati haraty astamyan nidhanam | nidhanam ° ° z 3 z  
 atithin prati paśyati hīṁkṛṇoty abhi vadati pra stāuty udakam yācaty  
 udgāyati | aparāhṇaḥ prati haraty ucchiṣṭam nidhanam | nidhanam  
 bhūtyās prajāyās paśūnām bhavati ya evaṁ veda z 4 z 5 z*

## 116

(Ś. 9.6)

[f203b14] *ete vāi priyās cāpriyās cartvijas svargam lokam gamayantir  
 ya-[15]d atithayaḥ yada kṣantāram hvayanty ā śrāvayati yat prṣṭotu  
 praty ā [16] śrāvayati | yat pariveṣṭārāvasatām prabhidhyante cama-*

*sādhvaryā eva te teṣāṃ [17] vāi kaś canāhotā | yat prātar upaharati prātassavanam eva tad yadyavopaharati mā-[18]dhyandinam eva tat savanam | yat sāyam upaharati tṛtīyasavanam eva tad yad atithipa-[19]tir atithīn praviśyāyanam yācate avabhṛtham eva tat prāhvayanti yaś chabhārgetu da-[20]kṣiṇām eva tat sabhāgetu yad anutiṣṭhaty udavaśyatu eva tat z 6 z sopahū-[21]tat sabhāgetu yad anutiṣṭhaty udavaśyatu eva tat. z 6 z*

Bm has etāi vāi at the beginning; has prṣṭotta in line 15; and writes twice savanam ° ° ° eva tad of our line 18.

Read: ete vāi priyās cāpriyās cartvijās svargam lokam gamayanti yad atithayaḥ z 1 z yat kṣattāram hvayaty ā śrāvayati z 2 z yat pratiṣṭhoti praty ā śrāvayati z 3 z yat pariveṣṭāra āvasathān prapadyante cama-sādhvaryā eva te z 4 z teṣāṃ vāi kaś canāhotā z 5 z yat prātar upaharati prātassavanam eva tat z 6 z yad dīvopaharati mādhyandinam eva tat savanam z 7 z yat sāyam upaharati tṛtīyasavanam eva tat z 8 z yad atithipatir atithīn praviśyāyanam yācate avabhṛtham eva tat pra hvayanti z 9 z yat sabhāgayati dakṣiṇām eva tat sabhāgayati yad anutiṣṭhaty udavaśyaty eva tat z 10 z 6 z

St 1. This is st 23 in Ś.

Stanzas 6-8 are not in S.

Line 21 of the ms is clearly a dittography.

## 117

## (Ś. 9. 6)

[f203a21] *sopahūtaḥ pṛthivyām [22] bhakṣayaty upahūtas tasmin yat pṛthivyām viśvarūpam. | pṛthivyām tat pṛthivyām ā [f203b] bhāti svargo loko bhavati ya evaṃ veda z upahūto antarikṣe bhakṣayaty upahūtas tasmi-[2]n vadanty antarikṣe viśvarūpam. antarikṣe pataty antarikṣā bhāti | upahūto divi bha-[3]kṣayaty upahūtas tasmin yad divi viśvarūpam divi tapati divy ā bhāti z u-[4]pahūto deveṣu bhakṣayaty upahūtas tasmin yad deveṣu viśvarūpam deveṣu patati [5] deveṣu ā bhāti | sopahūto deveṣu lokeṣu bhakṣayaty upahūtas tasmin yal loka-[6]ṣu viśvarūpam lokeṣu patati lokeṣu bhāti | svargo loko bhavati ya evaṃ veda z [7] z 7 z*

Read: sa upahūtaḥ pṛthivyām bhakṣayaty upahūtas tasmin yat pṛthivyām viśvarūpam | pṛthivyām tapati pṛthivyām ā bhāti svargaloko bhavati ya evaṃ veda z 1 z sa upahūto antarikṣe bhakṣayaty upahūtas tasmin yad antarikṣe viśvarūpam | antarikṣe pataty antarikṣā ā bhāti ° ° z 2 z sa upahūto divi bhakṣayatu upahūtas tasmin yad divi viśvarūpam | divi tapati divy ā bhāti ° ° z 3 z sa upahūto deveṣu bhakṣayaty upahūtas tasmin yad deveṣu viśvarūpam | deveṣu tapati deveṣv ā



bhāti ° ° z 4 z sa upahūto lokeṣu bhakṣayaty upahūtas tasmin yal  
lokeṣu viśvarūpam | lokaṣu tapati lokaṣv ā bhāti svargaloko bhavati ya  
evam veda z 5 z 7 z

The second part of the stanzas does not appear in Ś.

## 118

[f203b7] yat prājāsino nirvapati yajñāya ca debhyaś cāvṛscate yad  
dakṣi-[8]ṇām āsino nirvapati yamāya ca pitrbhyaś cāvṛscate | yat pra-  
tyajāsi-[9]no nirvapati varuṇāyāpsuśadāyāvrscate | yad udajāsino nir-  
vapati [10] somāya ca rājñe saptarṣibhyaś ca āvrscate | yad upastham  
kṛtvāsino ni-[11]rvapati bhūmaye cāgnaye ca | yad ūrdhvagīrāsino nir-  
vapati vāyave cā-[12]ntarikṣāya ca | yad ūrdhvas tiṣṭhan nirvapati dive  
cādityāya cāvṛscate z [13] z 8 z

Bm has yajñāya in line 7, and corrects to deve°; it has ūrdha° in 11  
and also in 12.

Read: yat prāg āsino nirvapati yajñāya ca devebhyaś cāvṛscate z 1 z  
yad dakṣiṇām āsino nirvapati yamāya ca pitrbhyaś cāvṛscate z 2 z yat  
pratyag āsino nirvapati varuṇāyāpsuśadāyāvrscate z 3 z yad udag āsino  
nirvapati somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z yad upastham  
kṛtvāsino nirvapati bhūmaye cāgnaye cāvṛscate z 5 z yad ūrdhvagīr-  
āsino nirvapati vāyave cāntarikṣāya cāvṛscate z 6 z yad ūrdhvas tiṣṭhan  
nirvapati dive cādityāya cāvṛscate z 8 z 8 z

In st 6 ūrdhvāṅgulir might be acceptable; or ūrdhva āsino.

## 119

[f203b12] yañ kāmāyeta pāpīyān ātmanā prajayā paśubhīr gr-[13]har  
dhvanena syād iti | tasyāivaṁ nir vapet tasyāivaṁ nirupyevam evānu  
nirva-[14]pet. tad eva su pāpīyān niśayān ātmanā prajayā [15] paśubhīr  
grhāir dhvanena bhavati | yadām idam kuryātmā prāyāścittiḥ yañ [16]  
ñ kāmāyeta tavasīn niśrayān ātmanā prajayā paśubhīr grhāir dhvanena  
syād i-[17]ti | tasyāivaṁ nir vapet tasyāivaṁ nirupyevam evānu nirvapet.  
tad eva su vasiyā-[18]n niśrayān ātmanā prajayā paśubhīr grhāir  
dhvanena bhavati | idam idam [19] kuryāt sā prāyāścittiḥ yañ kāmāyata  
vasiyān niśreyān ātmanā pra-[20]jayā paśubhīr grhāir dhvanena syād  
iti tasyāivaṁ nir vapet tasyāivaṁ nirupyeva e-[21]vam evānu nirvapet.  
tad eva suna vasiyān niśrayān ātmanā prajayā [f204a] paśubhīr grhāir  
dhvanena bhavati idam idam kuryāt sā prāyāścittiḥ z 9 z

At the beginning of f203b16 the bark was chipped off and another

hand wrote in the missing letters; the first seven syllables of the line are also written in the left margin.

Bm has grhāir (by a correcting hand it seems) in 12-13; and °yeta vasīn in 16.

Read: yañ kāmayeta pāpīyān <†nisrayān> ātmanā prajāyā paśubhir grhāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyāivam evānu nirvapet | tad eva sa pāpīyān †nisayān ātmanā paśubhir grhāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 1 z yañ kāmayeta vasīyān †nisrayān ātmanā prajāyā paśubhir grhāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupayāivam evānu nirvapet | tad eva sa vasīyān †nisrayān ātmanā prajāyā paśubhir grhāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 2 z yañ kāmayeta vasīyān †nisreyān ātmanā prajāyā paśubhir grhāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyāivam evānu nirvapet | tad eva sa na vasīyān †nisrayān ātmanā prajāyā paśubhir grhāir dhvanena bhavati | idam idam kuryāt sā prāyaścittiḥ z 3 z 9 z

Perhaps we should read na †nisreyān at the beginning of st 3.

## 120

[f204a1] yad anahya-[2]mānasya taṇḍula skandati samām samānasya varaḥ pramāyuso bhavati | yad estvā va-[3]vāpti pitṛdevatyam karoti | yad viṣyāndate grhāṇām ca paśūnām ca payo viṣya-[4]ndatte yad upasiñcati grhāṇām ca paśūnām ca payopasiñcati | yad āyavanam śi-[5]ryate grhapatir dṛiyate yad dravyam śiryate grhapatnī mriyate | yat kumbhī viṣasa-[6]ta sarvajyānir dātā ca pratigrhītā ca jiyete z 10 z

Read: yad anahyamānasya taṇḍula skandati samāsamānasya varaḥ pramāyuso bhavati z 1 z yad iṣṭvā vivapati pitṛdevatyam karoti z 2 z yad viṣyāndate grhāṇām ca paśūnām ca payo vi ṣyāndate z 3 z yad upasiñcati grhāṇām ca paśūnām ca paya upa siñcati z 4 z yad āyavanam śiryate grhapatir mriyate z 5 z yad druvayam śiryate grhapatnī mriyate z 6 z yat kumbhī viṣamitā sarvajyānir dātā ca pratigrhītā ca jiyete z 7 z 10 z

Perhaps we should read merely samānasya in st 1.

## 121

[f204a6] yat prāñcam udvanta-[7]yati yajñāya ca devebhyas cāvṛscate | yad dakṣiṇāñcam udvartayati yamāya ca de-[8]vebhyas cāvṛscate | yad dakṣiṇāñcam udvartayati yamāya ca pitṛbhyas cāvṛscate | [9] yat pratyāñcam udvartayati varuṇyāpsuṣadāvṛscate | yad udañcam udvartayati [10] somāya ca rājñe saptarṣibhyas cāvṛscate | yad anadvṛttam uddharati diśo diśo [11] vāinam bhayam āgaśchati z 11 z

Bm had *udvant°* at the end of line 7 and this was corrected to *udvarnt°*; in 9 the correction was properly made; in 10 it has *°vṛtum*.

Read: *yat prāñcam udvartayati yajñāya ca devebhyaś cāvṛscate z 1 z yad dakṣiṇāñcam udvartayati yamāya ca pitṛbhyaś cāvṛscate z 2 z yat pratyañcam udvartayati varuṇāyāpsuśadāyāvṛscate z 3 z yad udañcam udvartayati somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z yad anudvṛttam uddharati diśo-diśo vā enam bhayam āgacchati z 5 z 11 z*

There is here some parallelism with hymn no. 118.

## 122

[f204a11] *yat prācinam barhi strñāti yamāya ca [12] pitṛbhyaś cāvṛscate | yad dakṣiṇācinam barhi strñāti yamāya ca pitṛbhyaś cāvṛscate | yāt praticinam barhi strñāti varuṇāyāpsuśadāyāvṛscate | [14] yad udicinam barhi strñāti yamāya ca rājñe saptarṣibhyaś cāvṛscate z [15] z 12 z*

Read: *yat prācinam barhi strñāti yajñāya ca devebhyaś cāvṛscate z 1 z yad dakṣiṇācinam barhi strñāti yamāya ca pitṛbhyaś cāvṛscate z 2 z yat praticinam barhi strñāti varuṇāyāpsuśadāyāvṛscate z 3 z yad udicinam barhi strñāti somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z 12 z*

## 123

[f204a15] *yaś purastāt pātrasya śchiram karoty arṣaṣ pratigrhīta mukhe jāya-[16]te | yad dakṣiṇataṣ pātrasya śchiram karoti yamāya ca pitṛbhyaś cāvṛscate | ya-[17]t paścāt pātrasya śchiram karoty akṛta-pūrvam karoti | yad uttarataṣ pātrasya śchiram ka-[18]roti somāya ca rājñe saptarṣibhyaś cāvṛscate z 13 z*

Bm has *yamāya co* in 16; in the birch-bark a stroke of a ligature in the preceding line is close above *ca*, and it appears that this has caused the misreading *co*.

Read: *yat purastāt pātrasya ciram karoty arṣaṣ pratigrahītur mukhe jāyate z 1 a yad dakṣiṇataṣ pātrasya ciram karoti yamāya ca pitṛbhyaś cāvṛscate z 2 z yat paścāt pātrasya ciram karoty akṛtapūrvam karoti z 3 z yad uttarataṣ pātrasya ciram karoti somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z 13 z*

## 124

[f204a18] *yaś chukro bhavaty ā-[19]dityānām eva priyam dhāmopayati sa yaś chukra pārṣṇīyād ādityānām tvā pri-[20]yeṇa dhāmnā prāśnāmīty enām prāśnīyāt tataś cāinam anyena dhāmnā prāśnāty ā-[21]dityeś cāvṛscate | yat phalākṛto bhavati marutām eva priyam sa yat phalakṛ [22] prāśnīyān marutām tvā priyeṇa tataś cāinam anyena dhāmnā*

prāśnātu marudbhya-[f204b]ś ca āvr̥scate | yat phalīkṛto bhavati viśveśām  
 eva devaṁ devānām priyaṁ sa yat phali-[2]kṛtaṁ prāśniyād viśveśān  
 tvā devānām priyeṇa tataś cāinam anyena dhāmnā prāśnād viśve-[3]bhyo  
 devebhyaś cāvṛscate yat klunno bhavati pitṛṇām eva yat klunnaṁ  
 prāśniyāt pitṛ-[4]ṇān tvā priyeṇa tataś cāinam anyena dhāmnā prāśnātu  
 pitṛbhya āvr̥scate yat klunno [5] bhavatīndrasyaeva yat klunnaṁ prāśniyād  
 indrasya tvā priyeṇa tataś cāinam anyena dhā-[6]mnā prāśnātīndrāya  
 vr̥scate yad vaksyāmo bhavaty agner eva sa yad vaksyāmaṁ prāśna-[7]ty  
 agnaya āvr̥scate | yad anavakṣaso bhavati mittrāvaruṇayor eva sa yod  
 anava-[8]kṣāmaṁ prāśniyān mittrāvaruṇayos tvā priyeṇa tataś cāinam  
 anye-[9]na dhāmnā prāśnān mittrāvaruṇābhyām āvr̥scate | yat kṣudro  
 bha-[10]vaty apām eva sa yat kṣudraṁ prāśniyād aśan tvā priyeṇa  
 tatayenam anyena [11] dhāmnā prāśnāty adbhayaavr̥scate | yaś chidro  
 bhavati diśām eva sa yaś chidraṁ [12] prāśniyād diśānān tvā priyeṇa tataś  
 cāinam anyena dhāmnā prāśnāti digbhya [13] āvr̥sca | yād gulantī bha-  
 vati prajāpatim eva sa yo gulantikhamnta prāśniyā-[14]t prajāpatīś tvā  
 priyeṇa tataś cāinam anyena dhāmnā prāśnāti prajāpataya ā-[15]vr̥scate  
 | yaś chuṣko bhavaty ūrdhvānabhaseva priyaṁ dhāmopayati sa yaś chuṣko  
 bha-[16]vaty ūrdhvānabhaseva priyaṁ dhāmopayati sa yaś chuṣkaṁ prā-  
 śniyād ūrdhvanabhas tvā [17] priyeṇa dhāmnā prāśnāmīty enaṁ prāśniyā  
 tataś cāinam anyena dhāmnā prāśnā-[18]ty ūrdhvanabhasāvr̥scate z 14 z

In the right margin of f204a opposite line 21 the ms has lamīkṛtaṁ, correcting the end of that line; in the lower margin of the same page is śnī correcting prāśnātu of line 22; and below śnī is ekapustake. In the left margin of f204b opposite line 3 is tklunno.

Bm has ādityāś at the beginning of f204a21; and phalākṛtaṁ at the end of that line; it has °nambbhas at the end of f204b16.

Read: yac chukro bhavaty ādityānām eva priyaṁ dhāmopayati | sa  
 yac chukraṁ prāśniyād ādityānām tvā priyeṇa dhāmnā prāśnāmīty enaṁ  
 prāśniyāt | tataś cāinam anyena dhāmnā prāśnāty adityebhyaś cāvṛscate  
 z 1 z yat phalīkṛto bhavati marutām eva priyaṁ dhāmopayati | sa yat  
 phalīkṛtaṁ prāśniyān marutām tvā priyeṇa dhāmnā prāśnāmīty enaṁ  
 prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti marudbhyaś cāvṛscate  
 z 2 z yat phalīkṛto bhavati viśveśām eva devānām priyaṁ dhāmopayati |  
 sa yat phalīkṛtaṁ prāśniyād viśveśām tvā devānām priyeṇa dhāmnā  
 prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti  
 viśvebhyo devebhyaś cāvṛscate z 3 z yat klinno bhavati pitṛṇām eva  
 priyaṁ dhāmopayati | sa yat klinnaṁ prāśniyāt pitṛṇām tvā priyeṇa  
 dhāmnā prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā  
 prāśnāti pitṛbhyaś cāvṛscate z 4 z yat klinno bhavatīndrasyaiva priyaṁ  
 dhāmopayati | sa yat klinnaṁ prāśniyād indrasya tvā priyeṇa dhāmnā  
 prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā prāśnātīndrāya

cāvṛscate z 5 z yad †vaksyāmo bhavaty agner eva priyaṁ dhāmopayati | sa yad †vaksyāmaṁ prāśnīyād agner tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāty agnaye cāvṛscate z 6 z yad †anavakṣaso bhavati mitrāvaruṇayor eva priyaṁ dhāmopayati | sa yad †anavakṣāmaṁ prāśnīyān mitrāvaruṇāyos tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāti mitrāvaruṇābhyāṁ cāvṛscate z 7 z yat kṣudro bhavaty apām eva priyaṁ dhāmopayati | sa yat kṣudraṁ prāśnīyād apām tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāty adbhyaś cāvṛscate z 8 z yac chidro bhavati diśāṁ eva priyaṁ dhāmopayati | sa yac chidraṁ prāśnīyād diśāṁ tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāti digbhyaś cāvṛscate z 9 z yad galantī bhavati prajāpāter eva priyaṁ dhāmopayati | sa yad galantikām prāśnīyāt prajāpates tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāti prajāpataye cāvṛscate z 10 z yac chuṣko bhavaty ūrdhvanabhasa eva priyaṁ dhāmopayati | sa yac chuṣkaṁ prāśnīyād ūrdhvanabhasas tvā priyeṇa dhāmnā prāśnāmīty enam prāśnīyāt | tataś cāinam anyena dhāmnā prāśnāty ūrdhvanabhase cāvṛscate z 11 z 14 z

## 125

[f204b18] yat kṣīram upasicya prathamam prāśnāti ki-[19]lāsaṣ prati-grhītāraṁ hanti yat sarper upasicya prathamam prāśnāti sarva-[20]ṣ pratigrhītāraṁ hanti yan madhūpasicya prathamam prāśnāti mahādevaṣ pra-[21]tigrhītāraṁ hanti yan dāṁsam upasicya prathamam prāśnāti iśānaṣ prati-[f205a]grhītāraṁ hanti yad udakam upasicya prathamam prāśnāti tat samṛddham jyog jīvati sa-[2]rvam āyur eti na purā jarasaṣ pramiyate yaḥ z 15 z

Read: yat kṣīram upasicya prathamam prāśnāti kilāsaṣ pratigrahitāraṁ hanti z 1 z yat sarpir upasicya prathamam prāśnāti śarvaṣ pratigrahitāraṁ hanti z 2 z yan madhūpasicya prathamam prāśnāti mahādevaṣ pratigrahitāraṁ hanti z 3 z yan māṁsam upasicya prathamam prāśnātiśānaṣ pratigrahitāraṁ hanti z 4 z yad udakam upasicya prathamam prāśnāti tat samṛddham | jyog jīvati sarvam āyur eti na purā jarasaṣ pramiyate ya evaṁ veda z 5 z 15 z

## 126

[f205a2] yat praśiṣyaṁ purastād a-[3]dumṛṣāti prāñ pratigrhītuṣ prāṇaṣ prakramati na devotthāya pra vrajati śi-[4]ras tasya rudatīti dvādaśin nātha jīvaty ānam cāinam prāśnantam upadraṣṭā grhṇā-[5]mi praśiṣyar dakṣiṇataṣ pramṛṣāti dakṣiṇā pratigrhyā ca praśiṣyann attara-[6]taṣ pramṛṣāti udañ pratigrhyatu prāṇaṣ pra kramati na devotthāya

*pra vrajati [7] śiras tasya rudati dvādaśin nātha jīvaty āinaṁ cāinaṁ prāśnātum upadraṣṭā gr-[8]hṇāmi yat praśiṣyaṁ paścāt prāñcam abhimṛṣati śarmaṇā cāivāinaṁ tad varmaṇā [9] cābhimṛṣati śarma cāivāsmāi varma ca bhavati jayaty odanam odanalo-[10]ko bhavati ya evaṁ veda z z oṁ yā evāṁ veda z 16 z anu 18 z*

Bm has śvādaśin in line 4; atura° at the end of 5; āinyaṁ in 7; and varmāṇā at the end of 8.

Read: yat praśiṣyaṁ purastād abhimṛṣati prāñ pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatīti dvādaśir nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhṇāmi z 1 z yat praśiṣyaṁ dakṣiṇataṣ pramṛṣati dakṣiṇā pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatīti dvādaśir nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhṇāmi z 2 z yat praśiṣyaṁ uttarataṣ pramṛṣaty udañ pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatīti dvādaśir nātha jīvaty enaṁ cāinaṁ prāśnantam upadraṣṭā grhṇāmi z 3 z yat praśiṣyaṁ paścāt prāñcam abhimṛṣati śarmaṇā cāivāinaṁ tad varmaṇā cābhimṛṣati śarma cāivāsmāi varma ca bhavati | jayaty odanam odanaloko bhavati ya evaṁ veda z 4 z 16 anu 18 z

Hymns 118-126 appear to form a group connected in subject-matter and they may be connected with hymns 111-117, but of this I am not so sure.

## 127

(Ś. 10. 5)

[f205a11] indrasyoja sthendrasya saha sthendrasya balaṁ sthendrasya nṛṇaṁ sthendrasya śuklaṁ sthe-[12]ndrasya vīryaṁ stha jiṣṇave yogāyā indrayogāir vo yunajmi jiṣṇave yo-[13]gāya viśvāvi mānṇ upa tiṣṭhanti yuktā māpa stha yo-[14]gāya kṣattrayogāir vaḥ yogāyānna-[15]yogāir vaḥ yogāya vrahmayogāir vaḥ indrasyoja sthendrasya saha sthendra-[16]sya balaṁ sthendrasya nṛmṇaṁ sthendrasya śuklaṁ sthendrasya vīryaṁ stha | jirṇave yogā-[17]yāpām yogāir vo yunajmi jiṣṇave yogāya viśvāni mā rūpaṁ upa ti-[18]ṣṭhanti yuktā māpa stha z 1 z

Read: indrasyāuja sthendrasya saha sthendrasya balaṁ sthendrasya nṛmṇaṁ sthendrasya śuklaṁ sthendrasya vīryaṁ stha | jiṣṇave yogāyendrayogāir vo yunajmi | jiṣṇave yogāya viśvāni mā rūpāny upa tiṣṭhanti yuktā ma āpa stha z 1 z indrasyāuja ° ° ° | jiṣṇave yogāya kṣattrayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 2 z indrasyāuja ° ° ° | jiṣṇave yogāyānnayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 3 z indrasyāuja ° ° ° | jiṣṇave yogāya vrahmayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 4 z indrasyāuja sthen-

drasya saha sthendrasya balaṁ sthendrasya nṛmṇaṁ sthendrasya śuklaṁ  
sthendrasya vīryaṁ stha | jiṣṇave yogāyāpāṁ yogāir vo yunajmi | jiṣṇave  
yogāya viśvāni mā rūpāny upa tiṣṭhanti yuktā ma āpa stha z 5 z 1 z

The ms seems clearly to indicate the arrangement of stanzas given here; and it may well be that the stanzas in Ś should be arranged in the same manner.

## 128

(Ś. 10. 5)

[f205a18] agner bhāga sthaḥ apāṁ śukraṁ devīr ā-[19]po varco ssāsu  
dattaḥ prajāpater vo dhāmnāsmāi lokāya sādāye | indra-[20]sya bhāgaḥ  
varuṇasya bhāgaḥ somasya bhāgaḥ yamasya bhāgaḥ pitṛñāṁ [21] bhāgaḥ  
vṛhaspater bhāgaḥ prajāpater bhāgaḥ devasya savitur bhāgaḥ [f205b] sa  
apāṁ śuklaṁ devīr āpo varco ssāsu dhattaḥ prajāpater vo dhāmnāsmāi  
lokāya [2] sādāye z 2 z

Bm has ssāsta datuḥ and dhāstāssāi in 19; dhatuḥ and dhāmnāssāi in f205b1.

Read: agner bhāga stha | apāṁ śukraṁ devīr āpo varco 'smāsu dhatta  
| prajāpater vo dhāmnāsmāi lokāya sādāye z 1 z indrasya bhāga stha  
| ° ° | ° ° z 2 z varuṇasya bhāga stha | ° ° | ° ° z 3 z somasya  
bhāga stha | ° ° | ° ° z 4 z yamasya bhāga stha | ° ° | ° °  
z 5 z pitṛñāṁ bhāga stha | ° ° | ° ° z 6 z vṛhaspater bhāga stha  
| ° ° | ° ° z 7 z prajāpater bhāga stha | ° ° | ° ° z 8 z devasya  
savitur bhāga stha | apāṁ śukraṁ devīr āpo varco asmāsu dhatta |  
prajāpater vo dhāmnāsmāi lokāya sādāya z 9 z 2 z

## 129

(Ś. 10. 5)

[f205b2] yo āpo apāṁ bhāgo yajuḥ devayajana idan tvān a-[3]tu  
sajāmi tān u mātyamanakṣi tāis tum atya srjāmi yo smān dveṣṭi yām ca  
vaya-[4]n dviṣmāḥ apāmūn srjuṣya | apāṁ bindur yajuṣya | apāṁ vego  
yajuṣya | a-[5]apāṁ vatso yajuṣya | apāṁ gāvo yajuṣya | apāṁ garbhō  
yajuṣya | yo āpo a-[6]asmā prṣnīr divyo psv antar yajuṣyaḥ idan tvānṛtu  
srjāmi tān ubhyāmana-[7]kṣi tāis tum abhya srjāmi yo smān dviṣṭi yām  
vayān dviṣmāḥ yo āpo gupsv anta-[8]r yajuṣyā devayajana idan tvān atu  
srjāmi tān u mātyamanakṣi tāis tu-[9]m abhya srjāmi yo smān dveṣṭi  
yām vayān dviṣmāḥ yo vāpo hiraṇyagarbhō psv anta-[10]r yajuḥ deva-  
yajana idan tvān atu srjāmi tān u mātyamanakṣi tāis tvam a-[11]bhya  
srjāmi yo smān dveṣṭi yām vayān dviṣmāḥ z 3 z

Bm has sajāsi and tāis tusaty° in 3; and anta in 6 and 8.

Read: yo va āpo apām bhāgo 'psv antar yajuṣyo devayajanaḥ | idaṁ tam ati srjāmi taṁ mābhyavanikṣi | tena tam atyāsrjāmi yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ z 1 z yo va āpo apām ūrmir ° ° | ° ° | ° ° z 2 z yo va āpo apām bindur ° ° | ° ° | ° ° z 3 z yo va āpo apām vego ° ° | ° ° | ° ° z 4 z yo va āpo apām vatso ° ° | ° ° | ° ° z 5 z yā va āpo apām gāvo 'psv antar ° ° | idaṁ tā ati srjāmi tā mābhyavanikṣi | tābhis tam atyāsrjāmi ° ° z 6 z yo va āpo apām garbho 'psv antar ° ° | idaṁ tam ati srjāmi tam mābhyavanikṣi | tena tam atyāsrjāmi ° ° z 7 z yo va āpo apām āsmā prēnir divyo 'psv ° ° | ° ° | ° ° z 8 z yo va āpo apām agnayo 'psv antar yajuṣyā devayajanaḥ | idaṁ tān ati srjāmi tān mābhyavanikṣi | tāis tam atyāsrjāmi ° ° z 9 z yo va āpo apām hiraṇyagarbho 'psv antar yajuṣyo devayajanaḥ | idaṁ tam ati srjāmi taṁ mābhyavanikṣi | tena tam atyāsrjāmi yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ z 10 z 3 z

## 130

(Ś. 10. 5)

[f205b11] yad urvācīnam āika-[12]hāyanānṛtaṁ kiṁ codima | āpo mā tasmād enaso duritāt pātu viśvataḥ | [13] aripṛāso ripram asmāt prāmad enaṁ duritaṁ supratikāḥ pra duṣvapnīm pra malaṁ [14] vahantu | samudraṁ vo pa srjāmi svā yyonim apīhi | ariṣṭās sarvāyaśo vā-[15]ta naḥ kiṁcanāmamat. z 4 z

Bm has sā in line 12 and prāsmad in 13.

Read: yad arvācīnam āikahāyanād anṛtaṁ kiṁ codima | āpo mā tasmād enaso duritāt pātu viśvataḥ z 1 z aripṛā āpo apa ripram asmat | prāsmad eno duritaṁ supratikāḥ pra duṣvapnyam pra malaṁ vahantu z 2 z samudraṁ vo apa srjāmi svām yonim apītana | ariṣṭās sarvahāyaso mā ca naḥ kiṁ canāmamat z 3 z 4 z

St 3. The correction to apītana in b is necessary for grammar and meter.

## 131

(Ś. 10. 5)

[f205b15] viṣṇoḥ kramo si sapatnahā prthivīśaṁsi-[16]to gnistejās prthivīm anu vi kramayaṁ prthivyā tan nirbhajāmo yo smā-[17]n dveṣṭi yaṁ vayan dviṣmaḥ prathamajā sapatnān avāinān vādhe tenā prākṛāmā [18] nvapām apanutvas sapatnahā viṣṇoḥ kramo si sapatnahāvarikṣassam-sito [19] vāyutejāntarikṣamanu vikramayam antarikṣas taṁ nirbhajāmo yo smān dveṣṭi [20] yaṁ vayan dviṣmaḥ sahajān sapatnān avāinān bādhe tenā prākṛāmānvaśām [21] apanutvas sapatnahā viṣṇoḥ kramo si sapat-



nahā dyāuścamṣitā sūrya-[f206a]stejā didivam anu vikramam divas tam  
 nirbhajāmo yo smān dveṣṭi yaṁ vayaṁ dviṣmaḥ [2] aparajān sapatnān  
 avāinān bādhe te tenā prakrāmānvaṇapām apanuttas sapatna-[3]hāḥ  
 sapatnā diguścamṣito vāyustejaḥ diśo num anu vi kramayan digbhi-[4]s  
 tvaṁ sapatnāśāśāśito varunasteja āpo num anu vi kramayam ṛgbhis tam  
 [5] sapatnahā diguścamṣitasmāmatejāḥ ṛco num anu vi kramayam ṛgbhis  
 tam [6] sapatnahā yajñāścamṣito vrahmatejā yajñam anu vi krama  
 yajñāt tam sapatnā | [7] oṣadhīścamitas somatejāḥ āuśadhīr anu vi  
 kramayam oṣadhī tvaṁ sa-[8]patrā kṛtiśśamṣitaṣ puruṣamtejaṣ kṛṣim  
 anu vi kramayaṁ kṛṣyāt tam viṣṇo-[9]ṣ kramo si sapatnahā prānaśśam-  
 sito annatejāṣ prāṇam anu vi krama-[10]yaṁ prāṇāt tam nirbhajāmo  
 yo smān dveṣṭi yaṁ vayaṁ dviṣmaḥ z 5 z

Bm has anna vi in line 6 and yajñātum; oṣadhīr anu in 7; °śamṣitāḥ  
 and kṛṣyatū in 8; and prāṇatū in 10.

Read: viṣṇoṣ kramo 'si sapatnahā pṛthivisaṁsito 'gnitejāḥ | pṛthivīm  
 anu vi krame 'haṁ pṛthivyās tam nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ  
 dviṣmaḥ | prathamajān sapatnān avāinān bādhe ttenāprakrāmānvaṇapām  
 apanuttas sapatnahā† z 1 z viṣṇoṣ kramo 'si sapatnahāntarikṣasaṁsito  
 vāyutejāḥ | antarikṣam anu vi krame 'ham antarikṣāt tam nirbhajāmo  
 yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ | saḥajān sapatnān ° ° ° z 2 z  
 viṣṇoṣ kramo 'si sapatnahā dyāusaṁśitas sūryatejāḥ | divam anu vi krame  
 'haṁ divas tam nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ |  
 aparajān sapatnān ° ° ° z 3 z viṣṇoṣ kramo 'si sapatnahā diksaṁ-  
 sito vāyutejāḥ | diśo anu vi krame 'haṁ digbhyas tam nirbhajāmo  
 ° ° | ° ° z 4 z viṣṇoṣ kramo 'si sapatnahāśāśasaṁsito varunatejāḥ |  
 āśā anu vi krame 'ham āśābhyas tam nirbhajāmo ° ° | ° ° z 5 z  
 viṣṇoṣ kramo 'si sapatnahā ṛksaṁśitas sāmātejāḥ | ṛco anu vi krame 'ham  
 ṛgbhyas tam nirbhajāmo ° ° | ° ° z 6 z viṣṇoṣ kramo 'si sapatnahā  
 yajñasaṁsito vrahmatejāḥ | yajñam anu vi krame 'haṁ yajñāt tam nir-  
 bhajāmo ° ° | ° ° z 7 z viṣṇoṣ kramo 'si sapatnahāuśadhīsaṁśitas  
 somatejāḥ | oṣadhīr anu vi krame 'ham oṣadhībhyas tam nirbhajāmo  
 ° ° | ° ° z 8 z viṣṇoṣ kramo 'si sapatnahā kṛṣisaṁśitaṣ puruṣatejāḥ  
 | kṛṣim anu vi krame 'haṁ kṛṣyās tam nirbhajāmo ° ° | ° ° z 9 z  
 viṣṇoṣ kramo si sapatnahā prānaśsaṁsito annatejāḥ | prāṇam anu vi  
 krame 'haṁ prāṇāt tam nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ  
 | aparajān sapatnān avāinān bādhe ttenāprakrāmānvaṇapām apanuttas  
 sapatnahā† z 10 z 5 z

In the last part of these verses we might read something like this:  
 te na prakrāmanta tṛpām apanuttās sapatnāḥ.

## 132

(Ś. 10. 5)

[f206a11] *agamo svar agamaṁ jyotir bhiṣṭvā viśvāṣ prtanārātis svabhyāvartaye sūryasyāvṛtam ānā-[12]vṛte dakṣiṇām anāvṛtam. diśo jyotiṣmatar abhi paryāvarta sapta ṛṣiṇ abhi paryā-[13]varte vrahmābhi paryāvarte vrahmaṇān abhi paryāvarte te me bhadraviṇeśchantu te me vrā-[14]vrāhmaṇavaracasam. | yat te nnaṁ bhospata ākṣiti prthivīm anu | tasya nas tvaṁ bhu-[15]vanaspate maṁ prayaśchat prajāpate vyāte parameṣṭhino vrahmaṇodīpadāmṛtam. | [16] vāiśvānarasya daṁṣṭrābhyām hetis tvaṁ samudād abhiḥ yaṁ taśchātṛ āhutis samid devī [17] sahitṛyaṣī z rājño varuṇo si bandho si so maṁ amuṣyāyaṇam amuṣyāṣ putam ahne [18] prāṇe dadhana | apān asmāi vajraṁ pra harāmi caturbhiḥ ca śīrṣabhidyāya vidvān so sya [19] sarvān prṣrīṇātu sarvā tan me devānu jānanti viśve yad agne tapasā tapa upa [20] prekṣāmahe vayam. priyā śrutasya bhūyāsmāyusmantas sumedhasaḥ z 6 z*

Bm has no dittography in lines 13-14; it has tva bhuvaspate in 14-15; samidevī in 16; putrasahne in 17; and vidvān somya in 18.

Read: *agamaṁ svar agamaṁ jyotir bhy aṣṭhām viśvāṣ prtanā arātīḥ z 1 z ṣvabhyāvartaye sūryasyāvartam anvāvarte dakṣiṇām anv āvṛtam | sā me draviṇaṁ yacchatu sā me vrāhmaṇavaracasam z 2 z diśo jyotiṣmatir abhi paryāvarte | tā me draviṇaṁ yacchantu tā me vrāhmaṇavaracasam z 3 z sapta ṛṣiṇ abhi paryāvarte | te me ° ° te me ° z 4 z vrahmābhi paryāvarte | tan me ° ° tan me ° z 5 z vrāhmaṇān abhi paryāvarte | te me draviṇaṁ yacchantu te me vrāhmaṇavaracasam z 6 z yat te 'nnaṁ bhuvaspata ākṣiyati prthivīm anu | tasya nas tvaṁ bhuvaspate samprayaccha prajāpate z 7 z vyāte parameṣṭhino vrahmaṇāpīpadāma tam z 8 z vāiśvānarasya daṁṣṭrābhyām hetis taṁ samadhād abhi | iyaṁ taṁ psātv āhutis samid devī sahitṛyaṣī z 9 z rājño varuṇasya bandho 'si | so 'mum amuṣyāyaṇam amuṣyāṣ putram anne prāṇe badhāna z 10 z apān asmāi vajraṁ pra harāmi caturbhrṣṭīm śīrṣabhidyāya vidvān | so 'sya parvāni pra śrīṇātu sarvā tan me devā anu jānantu viśve z 11 z yad agne tapasā tapa upa prekṣāmahe vayam | priyāś śrutasya bhūyāsmāyusmantas sumedhasaḥ z 12 z 6 z*

The last stanza is Ś 7. 61. 1.

## 133

(Ś. 8. 10)

[f206a21] *virād vā yadam agre jāyata tasyā jātāyā bibheka sarvam. imevedam bhaviṣyati [22] na vayam iti sod akrāmat sā dakṣiṇāgnāu ny*

*akrāmat. z yajñanto vāmatayo bha-[f206b]vati ya evaṁ veda sā sabhāyāmi yasya sabhām satyo bhavati sāmāntrāṇe ny akrāmat. ya-[2]jñanto vāmatayo bhavati ya evaṁ veda sod akrāmat sāntarikṣe caturdhā vya-krāntātīṣṭha-[3]t tan devamānuṣyā vruvany antaram veda ubhayam upajīvememām upa hvayāmāhi tām u-[4]pāhvayantaḥ ūrjayehi svadhkehi sunṛty ehi āiravaty ehi tasyāgnir varcāsīt. [5] gayatrī abhidhāny apram odaḥ tasyā vṛhaś ca rantaraṇ ca dro stanapāsyām yajñāya-[6]jñām ca vāmadevyam ca dvāu | oṣadhīr ve rathantaram deva duhram vyaco grhatāpo vā-[7]madevyam yajñam yajñāyajñayam ye te vāi virājaṣ kāmādhugastanā [8] kāmāṇ kāmāṇ yajamānaṇ duhayaḥ z 7 z*

In the left margin opposite line 4 is nye, and there seems to be an indication that it corrects āiravaty ehi: opposite line 5 is bhro correcting dro stana°.

Bm has imaṇ ve in f206a21; °ṣṭhatur de° in f206b2-3.

Read: virāḍ vā idam agre 'jāyata tasyā jātāyā abibhet sarvam | iyam evedam bhaviṣyati na vayam iti z 1 z sod akrāmat sā dakṣiṇāgnāu ny akrāmat | yajñanto vāsateyo bhavati ya evaṁ veda z 2 z <sod akrāmat> sā sabhāyām <ny akrāmat | yanty> asya sabhām sabhyo bhavati ya evaṁ veda z 3 z sod akrāmat sāmāntrāṇe ny akrāmat | yajñanto vāsateyo bhavati ya evaṁ veda z 4 z sod akrāmat sāntarikṣe caturdhā vikrāntātīṣṭhat z 5 z tām devamānuṣyā abruvann antaram vedobhaye yad upajīvememām upa hvayāmāhā iti z 6 z tām upāhvayanta z 7 z ūrja ehi svadha ehi sunṛta ehīravaty ehīty z 8 z tasyā agnir varca āsīd gāyatri abhidhāny abhram ūdhaḥ z 9 z tasyā vṛhaś ca rathantaram ca dvāu stanāv āstām yajñāyajñīyam ca vāmadevyam ca dvāu z 10 z oṣadhīr eva rathan-taram devā aduhraṇ vyaco brhat z 11 z āpo vāmadevyam yajñam yajñāyajñīyam z 12 z ye te vāi virājaṣ kāmādhugā stanā kāmāṇ-kāmāṇ yajamānam dohayan z 13 z 7 z

## 134

(Ś. 8. 10)

[f206b9] vanaspatin āgaśchat tām vanaspatayo ghnata [10] sā saṁvatsare sam abhavat tasmāt saṁvatsare vanaspatinām vṛkṣṇam avi rohatu [11] patyam dasyāpriyam bhrātrvyas sā pitṛṇām gaśchat tām pitaro ghnata sā mase [12] sam abhavat tasmān mase pitṛbhyo dadhataḥ svadhāvān pitṛṣu bhavati pituryā-[13]naṁ panthām jānāti yaḥ sā devān āgaśchat tām devāghnata sārddhamāse sam a-[14]bhavat tasmād ardhamāse devebhyo juhuti | juhoty agnihotram. pra devayānam [15] panthām jānātiḥ sā mānuṣyāṇāgaśchat tām manuyāghnata sā sadyas sam a-[16]bhavat tasmād ubhayadur manuyāṇā upa haranty upāsyo bhavanti yaḥ z [17] z 8 z

Bm has abhavirusmān in f206b12, and similarly in 14 and 16; pasthām in 13; juhvati for juhuti in 14; in 15 it had jānātiḥ and erased the visarga sign.

Read: sod akrāmat sā vanaspatin āgacchat tām vanaspatayo 'ghnata sā samvatsare sam abhavat | tasmāt samvatsare vanaspatinām vṛkṇam api rohati patyate 'syāpriyam bhrātrvyam ya evam veda z 1 z sod akrāmat sā pitṛn āgacchat tām pitaro 'ghnata sā māse sam abhavat | tasmān māse pitṛbhyo dadati svadhāvan pitṛṣu bhavati pra pitṛyānam panthām jānāti ya evam veda z 2 z sod akrāmat sā devān āgacchat tām devā aghnata sārddhamāse sam abhavat | tasmād ardhamāse devebhyo juhoti juhoty agnihotram pra devayānam panthām jānāti ya evam veda z 3 z sod akrāmat sā manuṣyān āgacchat tām manuṣyā aghnata sā sadyas sam abhavat | tasmād ubhayadyur manuṣyānam upa haranty upāśya <grham> bhavanti ya evam veda z 4 z 8 z

## 135

(Ś. 8.10)

[f206b17] sāsurānāgacchat tām asurām upāhvayanta māyohiti ta-  
[18]syāḥ vāirocanaḥ praharādūr vatsāsīd ayampātram pātram. | tām  
dvimūrdhā-[19]dityādhok tām māyām adhok tām māyām asurā upa  
jivanty upajiva-[20]nīyo bhavati ya evam veda z sā mānuṣyānāgaśchat  
tām manuṣyā\*pa-[21]hvayanty āirāvaty ehiti tasyā manur dhāivasvato  
vatsāsīt prthivī pātram [22] pātram tām prthur vāinyo dhok tām kṛṣiṇ  
ca sasyam cādhok tām kṛṣiṇ ca sasyam ca manu-[23]syā upa mā pitṛnā-  
gaśchat tām pitaro māvayanta svadha yehiti tasyā ya-[f207a]mo vat-  
sāsīd rajatapātram pātram tām antako ādityo dhok tām svadhām adhok  
tā svadhām pi-[2]tara upa sā devān āgaśchat tām devā upāhvayanty  
ūrjayehite tasyā indro va-[3]tsāsīd dārupātram pātram tām savitādhok  
tam ūrjan devā upāpā sā saptarṣi-[4]nāgaśchat tām saptarṣayopāhva-  
yanta vrahmanvaty ehiti tasyās somo vatsāsīs cha-[5]ndaḥ pātram pātram  
tām vṛhaspatir aso dhok tām vrahma ca tapas cādhok tām vrahma ca  
tapas ca sa-[6]ptarṣaya upa sā gandharvāpvasarasān āgaśchat tām  
gandharvāpvasarā upāhva-[7]yanta puṇḍhagandha hitti tasyās kovīro  
vāśravāno vatsāsīd dārupātram pātram tām ja-[8]tanādis kāverako dhok  
tām puṇyagandham adhok tā puṇyagandham gandharvāpvasarā upa  
[9] sā puṇyajanān āgaśchat tām puṇyajanā upāhvayantirodhā yehiti  
tasyā [10] vasṛtas sūryavarcaso vatsāsīt puṣkaraparnam pātram pātram  
tām vasṛtus sūryava-[11]rcaso dhok tām tirodhām adhok tām tirodhām  
puṇyajanā upa sod akrāmat sā sa-[12]rpān āgaśchat tām sarpā upāhva-  
yanta viśavaty ahiti tasyās takṣako viśābhayo [13] vatsāsīd alāpupātram

*tām dhṛtarāṣṭrerāvṛto dhok tām viṣam adhok tām viṣam adhok ta-[14]d  
viṣam sarpā upā jīvantyo bhavati ya evaṁ veda z tasmād yasmād alāvunā-  
[15]bhīṣiñcen manasā tvā pratyāhanmīyatu pratyāhanyāyat pratyāhartu  
viṣam [16] pratyāhartum anu prasrjajyate viṣam asyaṣ priyam bhrā-  
trvyaṁ hanti ya evaṁ ve-[17]da z 9 z z anuvākam 19 z*

In the right margin of f206b opposite line 20 is “2 samcaya”; in the lower margin toward the left is “pātram pātram”.

In the top margin of f207a is “2” and directly below it just above pātram in line 3 is “x 2”.

Bm has ayaspātram in f206b18; after a correction it has syān upā- in 20; manur vāi° in 21; pitaro sã° in 23; upa mā in f207a3; has pātram only once in 10; has °hartūm in 16.

Read: sod akrāmat sāsurān āgacchat tām asurā upāhvayanta māya ehiti | tasyā vāirocanaṣ prāhrādir vatsa āsīd ayaspātram pātram | tām dvimūrdhārtvyo ‘dhok tām māyām adhok | tām māyām asurā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 1 z sod akrāmat sā manuṣyān āgacchat tām manuṣyā upāhvayanterāvaty ehiti | tasyā manur vāivasvato vatsa āsīt prthivīpātram pātram | tām prthī vāinyo ‘dhok tām kṛṣiṇ ca sasyam cādhok | tā kṛṣiṇ ca sasyam ca manuṣyā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 2 z sod akrāmat sā pitṛn āgacchat tām pitara upāhvayanta svadhā ehiti | tasyā yamo vatsa āsīd rajatapātram pātram | tām antaka ādityo ‘dhok tām svadhām adhok | tām svadhām pitara upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 3 z sod akrāmat sā devān āgacchat tām devā upāhvayantorja ehiti | tasyā indro vatsa āsīd dārupātram pātram | tām savitādhok tām ūrjām adhok | tām ūrjām devā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 4 z sod akrāmat sā saptarṣiṇ āgacchat tām saptarṣaya upāhvayanta vrahmanvaty ehiti | tasyās somo vatsa āsīc chandaṣpātram pātram | tām vṛhaspatir aso ‘dhok tām vrahma ca tapaś ca ‘dhok | tad vrahma ca tapaś ca saptarṣaya upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 5 z sod akrāmat sā gandharvāpsarasān āgacchat tām gandharvāpsarasā upāhvayanta puṇyagandha ehiti | tasyāṣ kubero vāisravaṇo vatsa āsīd dārupātram pātram | tām rajatanābhiṣ kāberako ‘dhok tām puṇyagandham adhok | tām puṇyagandham gandharvāpsarasā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 6 z sod akrāmat sā puṇyajanān āgacchat tām puṇyajanā upāhvayanta tirodha ehiti | tasyā vasurucis sāuryavarcaso vatsa āsīt puṣkaraparnapātram pātram | tām vasurucis sāuryavarcaso ‘dhok tām tirodhām adhok | tām tirodhām puṇyajanā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 7 z sod akrāmat sā sarpān āgacchat tām sarpā upāhvayanta viṣavaty ehiti | tasyāṣ takṣako viśāliyo vatsa āsīd alābupātram pātram | tām dhṛtarāṣṭra eravato ‘dhok tām viṣam adhok | tad viṣam sarpā upa jīvantyo upajīvanīyo bhavati ya evaṁ veda z 8 z tasmād yasmā alabunābhiṣiñcet <pratyāhanyāt

z 9 z na ca pratihanyān> manasā tvā pratyāhanmīti pratyāhanyāt z 10 z  
yat pratyāhanti viṣaṁ pratyāhanti tam anu prasrjyate viṣaṁ z 11 z  
asyāpriyaṁ bhrātrvyāṁ hanti ya evaṁ veda z 12 z 9 z anu 19 z

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(Ś. 10. 9)

[f207a17] aghāyatām api niṣyā mukhā-[18]ni sapatnīṣu vajrasar-  
payitum. indreṇa dattāṣ prathamāś śatāudanā bhrā-[19]trvyāghnī  
yajamānāya gātū | vehis te carma bhavati barhin lomāni yāni [20] te |  
eṣāṁ dvādaśanāgrhāir grāva dveṣo adhi nrtyatu | bālās te prokṣaṇī ya  
[21] \*\*ntu jihvā sam mārṣṭy agne | śuddhā tvaṁ yajñīyā bhūtvā divaṁ  
prehi śatāudane [22] \*\* yaś śatāudanām pacati kāmāpreṇasyalpate prītā  
hy asya rtvijas sarve ya-[f207b]ntu yathāyatham. | ete devi śamitāraṣ  
prokta ye rocate janāḥ te tvā sarve gassantu [2] sahibhyo bhāiṣīś śatodane  
| sas svargam ā rohatu yatrādas trīdivaṁ divaḥ hira-[3]nyajyotiṣaṁ kṛtvā  
yo dadātu śatāudanām. śatām lokān samāpnoti yeṣa [4] devās samāsate |  
apūpanābhīm kṛtvā yo danām. | vasavaṣ tvā dakṣiṇa-[5]ta uttarān  
marutās tvā ādityās sarvā gopsantu sāgniṣṭomam abhi dravāḥ [6] gan-  
dharvāpsaraso deva rudrāṅgirasas tvā te tvā sarva gopsanta mātīrātram  
a-[7]ti dravāḥ antarikṣaṁ divaṁ bhūmim ādityā maruto diśaḥ lokā ca  
sarvā-[8]n āpnoti yo dadātu śatāudanam. z v1 z

The ms is slightly defaced by chipping at the beginning of lines 21 and 22 of f207a but a second hand has written ya at the end of line 20 and ne at the end of line 21 intending thus to supply the missing letters. In the top margin of f207b is śpaktā correcting prokta directly below it.

Read: aghāyatām api nahyā mukhāni sapatneṣu vajram arpayāitam |  
indreṇa dattā prathamā śatāudanā bhrātrvyaghnī yajamānāya gātūḥ  
z 1 z vedis te carma bhavati barhir lomāni yāni te | eṣā tvā rasanāgrabhīd  
grāvā tvāiṣo adhi nrtyatu z 2 z bālās te prokṣaṇīs santu jihvā sam mārṣṭv  
aghnye | śuddhā tvaṁ yajñīyā bhūtvā divaṁ prehi śatāudane z 3 z yaś  
śatāudanām pacati kāmāpreṇa sa kalpate | prītā hy asya rtvijas sarve  
yantu yathāyatham z 4 z ye te devi śamitāraṣ paktāro ye ca te janāḥ |  
te tvā sarve gopsyanti māibhyo bhāiṣīś śatāudane z 5 z sa svargam ā  
rohatu yatrādas trīdivaṁ divaḥ | hiraṇyajyotiṣaṁ kṛtvā yo dadāti  
śatāudanām z 6 z sa tān lokān sam āpnoti yeṣu devās samāsate |  
apūpanābhīm kṛtvā yo dadāti śatāudanām z 7 z vasavaṣ tvā dakṣiṇata  
uttarān marutas tvā | ādityās sarvā gopsyanti sāgniṣṭomam ati dravāḥ  
z 8 z gandharvāpsaraso devā rudrāṅgirasas ca ye | te tvā sarve gopsyanti  
sātīrātram ati dravāḥ z 9 z antarikṣaṁ divaṁ bhūmim ādityān maruto  
diśaḥ | lokān ca sarvān āpnoti yo dadāti śatāudanām z 10 z 1 z

St 1. In pāda a niṣya would be a possible form and give an appropriate meaning; Ś has nahya and Kāuś. 65.1 implies it.

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(Ś. 10.9)

[f207b8] *ghṛtaṁ prokṣantī subhagā* [9] *devān devī gamiṣyati |*  
*paktāram agni mā hiṁsīr divaṁ prehi śatodane |* [10] *ye pitaro diviṣado*  
*ntarikṣasadaś ca ye | ye ca me bhūmyā adhi tebhyaś tan du-* [11] *kṣa*  
*sarvadā | kṣīraṁ sarpir atho madhu | yat te śīro ye śṛṅgā yāu karṇāu*  
*yāu* [12] *ca te akṣāu ahamiśchām duhratām dātre kṣīraṁ sarpir atho*  
*madhu yat te mukhaṁ ye* [13] *jihvā ye dantā yā ca te hanū | yat te*  
*klomā ya dhṛdayaṁ puritat saḥaka-* [14] *ṇthikā | yat te kṛd devatāste*  
*yantrāṇi yās ca te gudā | yat te paśur yo va-* [15] *ṇayur yo kṣīyāś ca*  
*codaram. yat te majjā yāny asthīni yan māṁsaṁ yāś ca* [16] *lohitam.*  
*yāu te bāhū yāu te aṁsāu duhanaṁ yā ca te kakut. yat te* [17] *skandā*  
*yā grīvā yās prṣṭīr yās ca parśavaḥ z z z*

In the right margin a little above the end of line 8 the ms has tyāgā; and in the right margin opposite line 13 it seems to have dḍhr, which is the needed correction.

Bm wrote at the end of line 8 subhagā and then corrected to subhāgā; it has jihmā and hanu in 12.

Read: *ghṛtaṁ prokṣantī subhagā devān devī gamiṣyati | paktāram*  
*aghnye mā hiṁsīr divaṁ prehi śatāudane z 1 z ye pitaro diviṣado*  
*‘ntarikṣasadaś ca ye ca me bhūmyā adhi | tebhyaś tvaṁ dhukṣva sarvadā*  
*kṣīraṁ sarpir atho madhu z 2 z yat te śīro ye śṛṅge yāu karṇāu yāu ca*  
*te akṣyāu | āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 3 z*  
*yat te mukhaṁ yā jihvā ye dantā ye ca te hanū | āmikṣām ° ° °*  
*z 4 z yat te klomā yaḍ dhṛdayaṁ puritat saḥakaṇthikā | āmikṣām*  
*° ° ° z 5 z yat te yakṛd ye matasne yāntrāṇi yās ca te gudāḥ |*  
*āmikṣām ° ° ° z 6 z yas te paśur yo vaniṣṭhur yāu kuḥṣī yac*  
*codaram | āmikṣām ° ° ° z 7 z yas te majjā yāny asthīni yan*  
*māṁsaṁ yac ca lohitam | āmikṣām ° ° ° z 8 z yāu te bāhū yāu te*  
*aṁsāu †duhanaṁ yā ca te kakut | āmikṣām ° ° ° z 9 z ye te skandhā*  
*yā grīvā yās prṣṭīr yās ca parśavaḥ | āmikṣām duhratām dātre kṣīraṁ*  
*sarpir atho madhu z 10 z 2 z*

St 9. In pāda b doṣaṇī as in Ś is the only probable correction.

[f207b17] *yāu bhūrū a-[18]ṣṭhivantāu ye śraṇī yā ca te bhasat. | yat te puśchaṁ yo bālā dugdhaṁ yaś ca te [19] stanā yās te jaṅghā yās kṛṣṭhikā hṛtsarā ye ca te śaphā | yat te carma [20] śatāudane yāni lomāny agne ahamikṣārduhratām tātre kṣīraṁ sarpir atho [21] madhu | ayan te śunāmikṣām ayaṁ sarpir ayaṁ madhu | ayan te sarvākān du-[22]hām devi śatodane kruḷo te hastāṁ puroḷāśāv ājyenābhīghārite [f208a] tāu pakṣāu deva kṛtvā sā dātāraṁ diva vaha | ulūkhale musule yaś ca carmaṇi [2] ya vā sūrpe taṇḍulāś kaṇā | yad vā vāto mātariśvā samātāgniṣ ṭad dhotā [3] suhutaṁ kṛnotu | imā āpo madhumatir ghrtaścotu vrahmaṇā hasteṣu | prapṛthak chā-[4]dayāmi yat kāmēdhima-bhiṣiñcāmi vo haṁ tan no vayaṁ syāma patayo rayiṇā [5] z 3 z*

In the right margin opposite line 4 the ms has m. correcting to rayiṇām.

Bm has yo in f207b17; ahūmikṣ° in 20; suhām in 21-22; and rayiṇām as the last word.

Read: *yāu ta ūrū aṣṭhivantāu ye śraṇī yā ca te bhasat | āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 1 z yat te pucchaṁ ye te bālā yad ūdho ye ca te stanāḥ | āmikṣām ° ° ° z 2 z yās te jaṅghā yās kuṣṭhikā rcharā ye ca te śaphāḥ | āmikṣām ° ° ° z 3 z yat te carma śatāudane yāni lomāny aghnye | āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 4 z ayaṁ te śunāmikṣām ayaṁ sarpir atho madhu | ayaṁ te sarvakān duhām devi śatāudane z 5 z kroḍāu te stām puroḷāśāv ājyenābhīghāritāu | tāu pakṣau deva kṛtvā sā dātāraṁ divi vaha z 6 z ulūkhale musale yaś ca carmaṇi yo vā sūrpe taṇḍulāś kaṇāḥ | yaṁ vā vāto mātariśvā mamāthāgniṣ ṭad dhotā suhutaṁ kṛnotu z 7 z imā āpo madhumatir ghrtaścuto vrahmaṇām hasteṣu prapṛthak sādayāmi | yat kāma idam abhiṣiñcāmi vo haṁ tan no sarvaṁ saṁ padyatām vayaṁ syāma patayo rayiṇām z 8 z 3 z*

[f208a5] *prajāpatīś ca paramēṣṭhī ca śṛṅge indras so agniṁ lolātaṁ so-[6]somo rājā mastiṣkas satyaṁ cakṣur itaṁ śrotre prāṇāpānāu nāmivate dyāur utta-[7]rā \*anus prthivy ādharā | agnir āsyaṁ vidyuj jihvā maruto dantāś pavamāna-[8]ś prāṇaḥ viśvaṁ vāyuś kaṇṭhas svargo lokaś kṛṣṇadravyadriṇī vivaśvaḥ reva-[9]tī grīvāś kṛttikās skandhā gharma vaś cyeno kroḷo antarikṣaṁ pājasyaṁ mi-[10]ttraś ca varuṇaś*



cānsāu tvaṣṭā cāryamā cā dohinī | mahādevo bāhū [11] vṛhaspatiḥ kakut  
vṛhatīḥ kikasā | devānām pātnīḥ prṣṭāyā upasā-[12]daḥ parisavaḥ vrahma  
ca kṣatram ca śronī balam ūrū | dhātā ca savitā [13] cāsthīvantāu  
jañghā gandharvāpsarasas kuṣṭhikā ṛtaś śaphā | ceto hr̥-[14]hṛdayam kr̥n  
medhā harimā pitum vratam puritat. | kṣuta kuṣṭatarā va-[15]niṣṭha par-  
vatā prāśa devayajanā gudā manuṣyāntrāṇy abhrā udaram i-[16]tarajanā  
ūvadhyam rakṣāṁsi lohitam. kruddho vṛkkāu manyur āṇḍāu [17] prajāḥ  
śepas samudro vastir nadi śrūtrī stanayitnur ūdho varṣasya patā-[18]ya  
stanā viśvavyacāś carma oṣadhayo lomāṇi nakṣatratrāṇi rūpam abhram  
[19] pave majjā nidhanam bhūtyāś prajāyāś paśūnām bhavati ya evam  
veda z [20] indra prāṇ tiṣṭhan dakṣiṇā tiṣṭhan yamaḥ pratyāṇ tiṣṭhan  
dhātodaṇ tiṣṭhan sa-[21]vitā | nṛṇān prāptas somo rājā nṛtānandaḥ  
īkṣamāṇo mitrā-[f208b]varuṇo yuyamāṇo vāiśvānaro yuktaḥ prajāpatir  
vimuktaḥ sarvam etad vāi vo rūpam | u-[2]pānam rūpamṇvataḥ paśavas  
tiṣṭhanti yā evam veda z 4 z anuvā 20 zz

In the right margin of f208a opposite line 14 is ṣku; and in the lower margin under nṛṇān of line 21 is trṇām.

Bm has nāsivate in f208a6; no lacuna in 7; mitum in 14; atrā for abhrā in 15; vastir in 17 and °yitnun ūpo; prā in 20 and no lacuna.

Read: prajāpatīś ca parameṣṭhī ca śrūge indraś śiro agnir lalāṭam  
z 1 z somo rājā mastiṣkas satyam cakṣur ṛtam śrotre prāṇāpānau nāsike  
dyāur uttarahanuḥ prthivy adharahanuḥ z 2 z agnir āsyam vidyuj jihvā  
maruto dantāḥ pavamānaḥ prāṇaḥ z 3 z viśvam vayoḥ svargo lokas  
kr̥ṣṇadram vidharinī tvivaśvaḥ z 4 z revatī grīvaḥ kṛttikā skandhā  
gharmo vahaḥ z 5 z śyenaḥ kroḍo antarikṣam pājasyam z 6 z mitraś ca  
varuṇas cānsāu tvaṣṭā cāryamā ca doṣaṇī z 7 z mahādevo bāhū vṛhaspatiḥ  
kakut vṛhatīḥ kikasāḥ z 8 z devānām patnīḥ prṣṭya upasadaḥ parśavaḥ  
z 9 z vrahma ca kṣatram ca śronī balam ūrū z 10 z dhātā ca savitā  
cāsthīvantāu jañghā gandharvā apsarasaḥ kuṣṭhikā ṛtaś śaphāḥ z 11 z  
ceto hr̥dayam yakṛn medhā ṭharimā cittam vratam puritat z 12 z kṣut  
kuṣṭir irā vaniṣṭhuḥ parvatāḥ plāśayaḥ z 13 z devajanā gudā manuṣyā  
antrāṇy atrā udaram z 14 z itarajanā ūbadhyam rakṣāṁsi lohitam z 15 z  
krodho vṛkvāu manyur āṇḍāu prajā śepaḥ z 16 z samudro vastir nadi  
sūtrī stanayitnur ūdho varṣasya patayas stanāḥ z 17 z viśvavyacāś car-  
māuṣadhayo lomāṇi nakṣatratrāṇi rūpam z 18 z abhram pavam majjā  
nidhanam z 19 z <īśāno> bhūtyāś prajāyāś paśūnām bhavati ya evam  
veda z 20 z indraḥ prāṇ tiṣṭhan dakṣiṇā tiṣṭhan yamaḥ z 21 z pratyāṇ  
tiṣṭhan dhātodaṇ tiṣṭhan savitā z 22 z trṇāni prāptas somo rājā z 23 z  
āvṛtta ānanda īkṣamāṇo mitrāvaruṇau z 24 z yuyamāṇo vāiśvānaro  
yuktaḥ prajāpatir vimuktaḥ sarvam z 25 z etad vāi viśvarūpam z 26 z  
upānam rūpavantaḥ paśavas tiṣṭhanti ya evam veda z 27 z 4 z anu 20 z

St 2. satyam ° ° ° nāsike is not in Ś.

- St 4. At the end Ś has niveṣyaḥ, which may have once stood in Ppp.  
 St 11. At the end Ś has aditiḥ, of which ṛtaś may be a corruption.  
 St 12. In this cittam is reported by Roth in WT as the reading of the ms; of course it might be pittam or mittam.  
 St 19. In this perhaps pībo as in Ś ought to be restored.

## 140

(Ś. 12. 5)

[f208b3] śrameṇa tapasā sṛṣṭā vrahmaṇā vicṛtye śrutā | satyenāvṛtā  
 śriyā prāvṛ-[4]tā yaśasā parivṛtā sudhayā parihitā śraddhayā paryūḍhā  
 kṣīkṣayā gu-[5]ptā yajñe pratiṣṭhitā loko nidhanam śchandāṁsi rūpam  
 aṅgirasas santāpā vrahma [6] padavāyaṁ vrāhmaṇo adhipatiḥ tām  
 ādadhānasya vrahmagavi jinvato vrā-[7]hmaṇam kṣattriyasyāpa krāmatu  
 sūnṛtā vīryam puṇyalakṣmī z 1 z

Bm has vicryatye in line 3 and °lakṣmī in line 7.

Read: śrameṇa tapasā sṛṣṭā vrahmaṇā vitta ṛte śritā z 1 z satyenāvṛtā  
 śriyā prāvṛtā yaśasā parivṛtā z 2 z svadhayā parihitā śraddhayā par-  
 yūḍhā dikṣayā guptā yajñe pratiṣṭhitā loko nidhanam z 3 z chandāṁsi  
 rūpam aṅgirasas santāpā vrahma padavāyaṁ vrāhmaṇo adhipatiḥ z 4 z  
 tām ādadhānasya vrahmagaviṁ jinato vrāhmaṇam kṣatriyasya z 5 z apa  
 krāmatu sūnṛtā vīryam puṇyalakṣmī z 6 z 1 z

## 141

(Ś. 12. 5)

[f208b8] ojaś ca tejaś ca sahaś ca balañ ca vāk cendriyam ca śrīś ca  
 dharmaś ca vrahma ca [9] kṣatram ca rāṣṭram ca viśiś ca tviśiś ca yaśaś  
 ca varcaś ca draviṇam cāyu-[10]ś ca śrotram ca tāni sarvāṇy āpa krāmanti  
 kṣattriyasya

Bm has balañś ca in line 8.

Read: ojaś ca tejaś ca sahaś ca balañ ca vāk cendriyam ca śrīś ca  
 dharmaś ca z 1 z vrahma ca kṣatram ca rāṣṭram ca viśaś ca tviśiś ca yaśaś  
 ca varcaś ca draviṇam ca z 2 z āyuś ca śrotram ca z 3 z tāni sarvāṇy āpa  
 krāmanti kṣatriyasya vrahmagaviṁ <ādadhānasya jinato vrāhmaṇam>  
 z 4 z 2 z

St 3. In Ś the list is longer but there is no assurance that it was so in Ppp.

## 142

(Ś. 12. 5)

[f208b10] *vrahmagavy aghahavi*-[11]*śā kṛtyā pūlpānyaja āvṛtā sarvāṇy asyām ghorāṇi sarve ca mṛtyava*-[12]*s sarve puruṣavadhā sā vrahmajyam vrahmagavy āṇiyamānā mṛtyoṣ paḍviṣā*-[13]*diti menas catavadhā hi sā vrahmajyasya kṣatur yaśā mahādevo na pekṣa*-[14]*mānā | vajro dhāvanti hetīś śaphā nirṛṣanti kṣurupavad iṣamānā mṛ*-[15]*tyur ahaṁ kṛṇvati vācyamānāna sphūrjayati vrahmagavi vrahmajyasya* z [16] z 3 z

The ms has an interlinear correction "gā" over *vrahmagavy* in line 10.

Bm has *vācyamānā*° in line 15.

Read: *vrahmagavy aghaviśā kṛtyā †pūlpānyajāvṛtā* z 1 z *sarvāṇy asyām ghorāṇi sarve ca mṛtyavaḥ* z 2 z *sarve ca puruṣavadhāḥ* z 3 z *sā vrahmajyam vrahmagavy āṇiyamānā mṛtyoṣ paḍviṣa ā dyati* z 4 z *menis śatavadhā hi sā vrahmajyasya kṣitir hi sā* z 5 z *mahādevo nāpekṣamānā* z 6 z *vajro dhāvanti hetīś śaphān niruhanti kṣurapavir iṣamānā* z 7 z *mṛtyur hiṅkṛṇvati vāśyamānānu sphūrjayati vrahmagavi vrahmajyam* z 8 z 3 z

St 1. Ś begins *sāiśā bhīmā*.

St 8. Unless we largely disregard syntax of cases for Ppp *vrahmajyam* seems to be needed. It looks as if the end of this hymn had been influenced by the end of the next.

## 143

(Ś. 12. 5)

[f208b16] *ugro devaṣ puśchaṁ paryasyanti sarvajyāniṣ kaṇāir viri-varjaya*-[17]*nti rājayakṣmo himanti munir duhyamānā śirṣaktir dugdhāmbedar upati*-[18]*ṣṭhanti mithoyodhaṣ parāmṛṣṭā śarvyā mukhe pinīyamāno ṛtur hanyamāno* [19] *grḍhra hitāghahavipā vyatanti yatamo numatīta anugaśchanti prāṇān u*-[20]*pa dāsayati vrahmagavi vrahmajyam.* z 4 z

Bm has *muhyamānā* in 17 and *datur* in 18.

Read: *ugro devaṣ pucchaṁ paryasyanti* z 1 z *sarvajyāniṣ kaṇāu varīvarjayanti rājayakṣmo mehanti* z 2 z *menir duhyamānā śirṣaktir dugdhā* z 3 z *sedir upatiṣṭhanti mithoyodhaṣ parāmṛṣṭā* z 4 z *śaravyā mukhe 'pinahyamāna ṛtir hanyamānā* z 5 z *grḍhrā hitāghaviṣā vyathanti tato nipatitā* z 6 z *anugacchanti prāṇān upa dāsayati vrahmagavi vrahmajyasya* z 7 z 4 z

144

(Ś. 12. 5)

[f208b20] vāiraṁ vikṛtyamānā pāu-[21]trājyaṁ vibhājyamānān deva-  
hetu hya nahyamānā matirhitā nirṛtir ni-[22]hitā pāpmā nidhīyamānā  
pārśvam avidhīyamānā gharmaṣ paryadhīya-[f209a]mānā vāiśvānaraṣ  
paryāhitā viṣaṁ prayasvanti takmā prayastāndūla barhiṇī [2] paryākri-  
yamānā sevakma yajñā gandhena aghaṁ paśyamānā parā bhūtir upari  
[3] tās sarvāṣ krūdhīṣ paśyamānā samitā piśitā ārtir asyamānā ve kartu  
a-[4]sitāsito lokāś chinatti vrahmacārī vrahmajyam asmāś cāmuṣmāś ca  
z 5 z

Read: vāiraṁ vikṛtyamānā pāutrādyāṁ vibhājyamānā z 1 z devahetir  
hriyamānāmatir hitā nirṛtir nihitā z 2 z pāpmā nidhīyamānā pārūṣyam  
avadhīyamānā z 3 z gharmaṣ paridhīyamānā vāiśvānaraṣ parihitā z 4 z  
viṣaṁ prayasyanti takmā prayastā z 5 z mūlabarhiṇī paryākriyamānā  
sevakmayajñā gandhena z 6 z aghaṁ paśyamānā parābhūtir upahṛtā  
z 7 z śarvaṣ kruddhaṣ piśyamānā śimidā piśitā z 8 z avartir aśyamānā  
†vekartu aśitā z 9 z aśitā lokāc chinatti vrahmacārī vrahmajyam asmāc  
cāmuṣmāc ca z 10 z 5 z

St 9. Something like vāikṛtir would be possible here.

St 10. There seems no need to change vrahmacārī to vrahmagavī;  
in this setting the former term would readily be applied to the latter.

145

(Ś. 12. 5)

[f209a5] tasyāhananāṁ kṛtyā menir āśasanāṁ valagahanam ūvaddhya-  
vassvagatā malinvā-[6]tāgnīṣ kravyāda bhūtvā vrahmagavī vrahmajyaṁ  
praviśyāti sarvāsāṁgā mūlāni vr-[7]ścitā śchinattasya pitṛbandhuṣ parā-  
bhavayatu mātṛbandhu vivātiñātīm sarvam api [8] kṣāpayatu vrahma-  
gavī kṣattiriyasyāpunandīyamānārdhāsvam enam asvagam apra-[9]viśāṁ  
karoty aparāpariṇo bhavatu kṣiyate ya evaṁ viduṣo vrāhmanasya kṣattiryo  
[10] gām ādatte kṣipraṁ vāi tasyāhanane grddhrāṣ kurvātāilavam. |  
tasyādhahanāṁ pari nr-[11]tyanti keśinīr āghrarāghrānā pāṇinorasa  
kurvānāṣ pāpam āilavaṁ tasya vā-[12]stuṣu gaṅganāṁ kurvate pa vrṣāt  
kṣipraṁ vāi tasya prśchanti etad āsīd ataṁ nu dā z [13] z 6 z

In the right margin of f209a opposite line 10 is kṣī, possibly meant to  
correct kṣipraṁ; over tasyāhan° it has mya and also pya.

Bm has valāga° in line 5; śchinatusya in 7; °punardīyamānāvāsvam  
in 8, having first written °punan°.

Read: tasyā āhananam kṛtyā menir āśasanam valagahanam ūbadhyam z 1 asvagatā †malinvata z 2 z agniṣ kravyād bhūtvā vrahmagavī vrahmajyam praviśyātti z 3 z sarvāsyāṅgā mūlāni vṛścati z 4 z chinatty asya pitṛbandhu parā bhāvayati mātṛbandhu z 5 z vivāhān jñātīn sarvān api kṣāpayati vrahmagavī kṣatriyasyāpunardīyamānā z 6 z avāstum enam asvagam aprajasaṁ karoty aparāparaṇo bhavati z 7 z ya evaṁ viduṣo vrāhmaṇasya kṣatriyo gām ādatte z 8 z kṣipraṁ vāi tasyāhanane ḡdhrāṣ kurvata āilavam z 9 z kṣipraṁ vāi tasyādahanam pari nṛtyanti keśinīḥ z 10 z āghnānāḥ pāṇinorasi kurvāṇāḥ pāpam āilavam z 11 z kṣipraṁ vāi tasya vāstuṣu gaṅganam kurvate †pi vṛkāḥ z 12 z kṣipraṁ vāi tasya pṛchanti yat tad āsīd idam nu tād iti z 13 z 6 z

St 2. Ś has parihṇutā, from which malinvata might have been corrupted. As a participle is indicated sā jinvitā may be considered; it seems better than malinitā.

St 12. If gaṅganam is correct it could mean "a going."

## 146

(Ś. 12. 5)

[f209a13] śchindhy ā śchindhi pra śchintv apa kṣāmpaya kṣāpaya ādadhānam āṅgīrasa vrahma-[14]jyam ati dāśayaḥ | vāiśvadevī py ucyasaṁ kṛtyā pūlpajām āvṛtā | oṣanti samo-[15]ṣanti vrahmaṇo vajra kṣurapavarir mṛtyur bhūtvā vibhāvasuḥ ā datsve danatām varga [16] iṣṭam pūrtaṁ cāśiṣā ādāya jītaṁ jītāya loke amuṣmīn prayāśchati | [17] mena śaravyā bhavāpyād akahaviṣā bhava | tayā pravṛkṇor ucitam agnir daha-[18]tu duṣkṛtam. dāivapīyūn arādasam. z vṛści pra vṛści śchi-[19]ndhy adhipraśchindhi kṛntapiklīnta piṇśa pra piṇśa oṣa sam oṣa daha pra daha [20] vrahmajyan tepy agnayā mūlād anusandaha z 7 z

Bm has pulpa- in line 14, and datsva in 15.

Read: chindhy ā chindhi pra chindhy api kṣāpaya kṣāpaya z 1 z ādadhānam āṅgīrasi vrahmajyam ati dāśaya z 2 z vāiśvadevī hy ucyase kṛtyā †pūlpajām āvṛtā z 3 z oṣanti samoṣanti vrahmaṇo vajraḥ z 4 z kṣurapavir mṛtyur bhūtvā vibhāvasuḥ z 5 z ā datse jinatām varca iṣṭam pūrtaṁ cāśiṣaḥ z 6 z ādāya jītaṁ jītāya loke amuṣmīn prayacchasi z 7 z meniś śaravyā bhavāghād aghaviṣā bhava z 8 z tvayā pravṛkṇam rujitam agnir dahatu duṣkṛtam z 9 z dāivapīyūm arāhasam z 10 z vṛśca pra vṛśca chindhy adhi prachindhi kṛntāpi kṛnta piṇśa pra piṇśa z 11 z oṣa sam oṣa daha pra daha vrahmajyam devi aghnya ā mūlād anu saṁdaha z 12 z 7

St 2. The reading of the ms, dāśayaḥ, is possible but I do not believe it is the correct one.

St 5. Ś has vi dhāva tvam at the end, which is better.  
The last ten stanzas of the Ś version are not in Ppp.

## 147

[f209a20] *yat te śīrṣāṇi dāurbhā-*[21]*gyaṁ sakte keśeṣu nihitaṁ lalāte*  
| *ayaṁ tad viśvabheṣajo apāmārgo pa lu-*[22]*mpatu | yat te abhrur dāur-*  
*bhāgyaṁ vācyoṣṭayoḥ yat te datsu dāurbhāgyaṁ jihvāyām u-*[f209b]*vuke*  
*hitam. | yat te ahnor dāurbhāgyaṁ kaṇṭhe klomasu viṣṭhitam. | yat te*  
*skandheṣu* [2] *grevāsu dāurbhāgyaṁ kikasāsūnukye | yat te ahnor dāur-*  
*bhāgyaṁ aṅsayor upapa-*[3]*kṣayoḥ yat te bāhvor dāurbhāgyaṁ yam*  
*aratnyoṣ kalmuṣīr anu | yat te hastayor dāurbhāgyaṁ* [4] *pānyor aṅgulīr*  
*anu z 8 z*

In the left margin of f209b at the top is written *yat teyametti sūktam*.

Bm has lussatu in f209a22-23; ahnāur dāur° in f209b1; and ahnāur dor° in 3.

Read: *yat te śīrṣāṇi dāurbhāgyaṁ srakve keśeṣu nihitaṁ lalāte | ayaṁ*  
*tad viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat te bhruvor dāurbhāgyaṁ*  
*<nāsikayor> vācy oṣṭhayoḥ | ayaṁ ° ° ° z 2 z yat te datsu dāur-*  
*bhāgyaṁ jihvāyām chubuke hitam | ayaṁ ° ° ° z 3 z yat te hanvor*  
*dāurbhāgyaṁ kaṇṭhe klomasu viṣṭhitam | ayaṁ ° ° ° z 4 z yat te*  
*skandheṣu grīvāsu dāurbhāgyaṁ kikasāsv anūkye | ayaṁ ° ° ° z 5 z*  
*yat te hanvor dāurbhāgyaṁ aṅsayor upapakṣayoḥ | ayaṁ ° ° ° z 6 z*  
*yat te bāhvor dāurbhāgyaṁ aratnyoṣ kalmuṣīr anu | ayaṁ ° ° °*  
*z 7 z yat te hastayor dāurbhāgyaṁ pānyor aṅgulīr anu | ayaṁ tad viśva-*  
*bheṣajo apāmārgo 'pa lumpatu z 8 z 8 z*

St 1. In pāda b srakve is good enough in form.

St 2. In pāda b nāsikayor is just a guess.

## 148

[f209b4] *yat te prṣṭeṣu dāurbhāgyaṁ jaghane sphijor hi-*[5]*tam. |*  
*yat te urasir dāurbhāgyaṁ pārśvayos stanayor hitam. yat te hrdaye*  
[6] *dāurbhāgyaṁ nābhyām vakṣaṇānu | yat te priyanti dāurbhāgyaṁ*  
*yad vā yakani vrkṇayoḥ* [7] *yat te bhasadi dāurbhāgyaṁ yad vā vaśu-*  
*kapuṣkayoḥ yat te vasati dāurbhāgyaṁ ūrvo-*[8]*r jātvanor hitam. | yat te*  
*gudāsv antreṣu dāurbhāgyaṁ udare hitam. yat te vasti-*[9]*ṣu dāur-*  
*bhāgyaṁ vaniṣṭho plāśāvā hitam. yat te śronyor dāurbhāgyaṁ avacālū-*  
[10] *ṣayor hitam. yat te jaṅghayor dāu sthūrayoṣ pārṣṇyor hitam. z 9 z*

In the left margin opposite line 7 the ms has *yat ta bha*.

Bm has yot te in the first part of 5; °muṣkayoḥ in 7; ūrvo in 7-8; and jaṅghayor in 10.

Read: yat te prṣṭeṣu dāurbhāgyam jaghane sphijor hitam | ayam tad  
 viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat ta urasi dāurbhāgyam  
 pārśvayos stanayor hitam | ayam ° ° ° z 2 z yat te hrdaye dāur-  
 bhāgyam nābhyām vakṣaṇā anu | ayam ° ° ° z 3 z yat te †priyanti  
 dāurbhāgyam yad vā yakani vṛkkayoḥ | ayam ° ° ° z 4 z yat te  
 bhasadi dāurbhāgyam yad vā †vaśuka muṣkayoḥ | ayam ° ° ° z 5 z  
 yat te †vasati dāurbhāgyam ūrvor jānunor hitam | ayam ° ° ° z 6 z  
 yat te dudāsv antreṣu dāurbhāgyam udare hitam | ayam ° ° ° z 7 z  
 yat te vastiṣu dāurbhāgyam vaniṣṭhāu plāśāv āhitam | ayam ° ° °  
 z 8 z yat te śronyor dāurbhāgyam †avacalūṣayor hitam | ayam ° ° °  
 z 9 z yat te jaṅghayor dāurbhāgyam sthūrayoḥ pārśvayor hitam | ayam  
 tad viśvabheṣajo apāmārgo 'pa lumpatu z 10 z 9 z

St 6. In pāda a bhasadi would be a proper emendation if it had not  
 appeared in st 5b.

## 149

[f209b10] yat te [11] gulphayor dāurbhāgyam pādayor aṅgulir anu |  
 yat te gulphayor dāurbhāgyam pādayo-[12]r aṅgulir anu | yat te kiṁ cid  
 dāurbhāgyam aṅgam aṅgeṣu pratiṣṭhitam. | yad vā loma-[13]su viṣṭhitam.  
 yat te kṣeṣu dāurbhāgyam prāhāyām athitevane | yat te pārśi dāu-  
 [14]rbhāgyam māmse sthiṣu majjasu | yat te paśuṣu dāurbhāgyam  
 kṛṣyām uśane hitam. | [15] yāt te paśuṣu dāurbhāgyam kṛṣyām uśane  
 hitam. | yā te lakṣmīr bhrūṇahatyām a-[16]tho yā te aputratā | yā te kū  
 ca pāpī lakṣmī paśo yā te ha patitā | [17] yat te drṣṭām pitrṣadyam atho  
 yat te ha paśutā | ayam tad viśvabheṣajo pāmā-[18]rgo apa lumpatu |  
 kaṇṭharagnām mahimātti prṇam devebhyaḥ kilviṣam yad vabhū-[19]va |  
 imās tad āpas pra vahantu ripram punātu mās śatadhāre pavitram. |  
 [20] snāhi ripram śamalan ca sarvaṁ kṛṣṇe cele sādāyitvā pāpam hitvā  
 va-[21]tti nirṛttim mṛtyupāśām sūryajyotir abhy eṣy agnim. yāvanto  
 smān mahata-[f210a]s samudrān mucyamāno aṅhasaḥ pāpmanāḥ ca |  
 punar manaḥ punar āyun nṛ āgam sā mā [2] dabham paṇayo yātudhā-  
 nām. | ava nipram anukṣmā hy āśastum apy ātmanaḥ va-[3]rcādhīyatām  
 mayi tejādhīyatām mayi prāṇāpānāu mā mā hāsiṣṭām sa-[4]rvam āyur  
 aśiya z 10 z anuvā 21 z

Bm omits aṅgam in 12; has bhūṇa° in 15; patho in 16; mahimārti  
 in 18; varcaḥ dhīyatāsmayi in f210a 3-4; and prāṇāmāno in 4.

Read: yat te gulphayor dāurbhāgyam padayor aṅgulir anu | ayam  
 tad viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat te kiṁ cid dāurbhāgyam  
 aṅgeṣv-aṅgeṣu pratiṣṭhitam yad vā lomasu viṣṭhitam | ayam ° ° °  
 z 2 z yat te 'kṣeṣu dāurbhāgyam prahāyām adhidevane | ayam ° ° °  
 z 3 z yat te pārśve dāurbhāgyam māmse 'sthiṣu majjasu | ayam ° ° °  
 z 4 z yat te paśuṣu dāurbhāgyam kṛṣyām †uśane hitam | ayam ° ° °

z 5 yā te lakṣmīr bhrūnahatyātho yā te aputrātā | ayaṁ ° ° ° z 6 z  
yā te kā ca pāpī lakṣmīr atho yā te apatyatā | ayaṁ ° ° ° z 7 z yat  
te 'dr̥ṣṭām pitṛsadyam atho yā te apaśutā | ayaṁ tad viśvabheṣajo apā-  
mārgo 'pa lumpatu z 8 z kaṇṭhalagnaṁ †mahimātti pṛṇam† devebhyas  
kilbiṣam yad babhūva | imās tad āpaṣ pra vahantu ripraṁ punātu mā  
śatadhāraṁ pavitram z 9 z snāhi ripraṁ śamalaṁ ca sarvaṁ kṛṣṇe cele  
sādayitvā pāpam | hitvāvartim nirṛtim mṛtyupāśām sūryajyotir abhy eṣy  
agnim z 10 z avantv asmān mahatas samudrān mucyamāno añhasaṣ  
pāpmanaś ca | punar manaṣ punar āyur na āgan mā mā dabhan paṇayo  
yātudhānāḥ z 11 z ava ripraṁ †anukṣmāhy aśastim apy ātmanaḥ | varca  
ādhiyatām mayi teja ādhiyatām mayi | prāpāpānau mā mā hāsiṣṭam  
sarvam āyur aśīya z 12 z 10 z anu 21 z

St 5. In pāda b we might consider musale.

St 11. For pāda a cf. VS 4. 15a, etc.

St 12. For the latter part cf. Ś 16. 4. 5.

## 150

[f210a4] vrahmā jajñānam ity ekā [5] vrahma bhrājad ud agūd anta-  
rikṣam divam ca vrahma vādhuṣṭā amṛtenāmṛtyum. [6] vrahmopadrasṭā  
sukṛtasya sāksād vrahmāsmid apa hantu śamalaṁ tapaś ca | pra-[7]tīcīr  
āyatā sthata vitatā paśyāmāyī samudre sūyāhitā | surānā-[8]m asmāi |  
haris suparṇo divam ā ruruhom arcīṣā ya tvā dīpsanti divam utpata-  
[9]ntāma | ava tān jahi rasā jātavedo bibhyam ugro arcīṣā divam ā roha  
sūrya | [10] ayojālāsura māyano ayasmāi paśer ankino ye caranti | tāns  
te rayyo mī harasa [11] jātavedas sahasratrīṣṭis sapatnān pramṛṇyan  
yāhi vajraḥ devānām adipā [12] yetu gharma rtena tvā anṛtaṁ vicaṣṭe |  
hiraṇyavarṇo nabhaso deva sūrya gharmo [13] bhrājam divo nto pary e  
viśvataḥ vibhyotante vidyuto agnījihvā hiraṇyava-[14]rṇāmṛtāpsv antas  
samudre | rudrasya kṣapano manayitno vidyutasya vāiśvānarasya [15]  
hetīṣ pari no vṛṇaktu | vidyutā bhajaṁ hr̥daṁ yāty agnir vyāghrāpmuśado  
ya-[16]tra bhīmā | viṣṇoḥ kramāis tavayany eti rudro nudām śatṛṇ  
vimṛdhor dhādhamāno [17] sapatnaṣ pratīso me bhavantu | apo vasānas  
sasāṇy antarikṣam divam ca sa-[18]middho agnir divyās tapo dhāt.  
vāiśvānaraś śamayaś śitarūre apām supa-[19]rṇo divyetu prṣṭhe vāiś-  
vānaraḥ samudraṁ pary eti śukro gharmo bhrājam te te-[20]jasā roca-  
mānaḥ anudoś chatṛṇ pradahan ma sapatnān ādityo dhyā-[21]m adhy  
arukṣad vipaśyat. z 1 z

In the right hand margin of f210a opposite line 6 the ms has  
saṁśayaṁ[?], perhaps correcting śamalaṁ: opposite line 7 it has ryā  
correcting sūyā°: and opposite line 8 it has hantā, which does not seem  
to belong anywhere in the text.



Bm has harase at the end of f210a10; and vimṛdho vādh° in 16.

Read: vrahma jajñānaṁ prathamam purastād vi sīmatas suruco vena āvaḥ | sa budhnyā upamā asya viṣṭhāḥ sataś ca yonim asataś ca vi vaḥ z 1 z vrahma bhrājad udagād antarikṣam divam ca vrahmāvādhūṣṭāmṛtena mṛtyum | vrahmopadrasṭā sukṛtasya sāksād vrahmāsmad apa hantu śamalaṁ tamaś ca z 2 z pratīcīr āyatās sthitā vitatāḥ paśyāmahi samudre sūryayāhitās surāṇām asmāi z 3 z haris suparṇo divam āruho 'rciṣā ye tvā dipsanti divam utpatantam | ava tān jahi harasā jātavedo 'bibhyad ugro arciṣā divam ā roha sūrya z 4 z ayojālā asurā māyino ayasmayāḥ pāśāir aṅkino ye caranti | tāns te radhyāmi harasā jātavedas sahasrabhrṣṭis sapatnān pramṛṇan yāhi vajraḥ z 5 z devānām adhipā etu gharmaṛtena bhrājann amṛtam vicaṣṭe | hiraṇyavarṇo nabhaso deva sūryo gharma bhrājan divo 'ntān paryeṣi viśvataḥ z 6 z vidyotante vidyuto agnījihvā hiraṇyavarṇā amṛtā apsv antas samudre | rudrasya kṣīpaṇos stanayitnor vidyut tasya vāiśvanārasya hetis pari ṇo vṛṇaktu z 7 z vidyutā bhrājan hradaṁ yāty agnir vyāghrā apsuṣado yatra bhīmāḥ | viṣṇoḥ kramāis stavayann eti rudro nudan śatrūn vimṛdho bādhamāno 'sapatnāś pradiśo me bhavantu z 8 z apo vasānas samāity antarikṣam divam ca samiddho agnir divyas tapo 'dhāt | vāiśvanarasā śamayaś śītarūre apām suparṇo diva etu pṛṣṭhe z 9 z vāiśvanaras samudraṁ pary eti śukro gharma bhrājan tejasā rocamaṇah | nudaṁ chatrūn pradahan me sapatnān ādityo dyām adhi rukṣad vipāścit z 10 z 1 z

St 1. This appeared as Ppp 5. 2. 2; 6. 11. 1: it is Ś 4. 1. 1, etc.

St 2. This is Kāuś 97. 8.

St 4. This and the next are Ś 19. 65 and 66. Ś has randhayāmi in 19. 66. 1c.

St 6. This and st 10 are in Vāit 14. 1.

St 8. In pāda c stanayann would seem to fit exactly, but just for that reason I have hesitated to restore it.

### 151

[f210a21] vāiśvanarasyaṁnamntarikṣam divam ca [f210b] samiddho gnir divyas tamo jāt. sikṣantv asmābhiṣuvvanti soma ṛtena bhrājasamṛtam [2] vaste arhi | rāñjayate nelayata sthitarūrī tanvo asya bhīme | rūpāny eti ba-[3]hudhā vasāno grahā kaṇvānas tanva parāce | pāñcāre cakrē parivartamāne [4] tasminn ā tasthur bhūvanāni viśvā | tāsya nāksās tapyate bhūribhāras sánād evā [5] nās chidyatē sanābhiḥ | pañcabhis taputa tapuveśa etat sahasradhāmāni a-[6]dhi tiṣṭhanty enam. sapta tvā sūrya harito nahanti vrahmaṇādityas trivṛtā su-[7]suvane | vidyotate dyotatā ya dyotater astv antar amṛto gharma dugdham. hartā vṛttra-[8]sya haritām anīkam anādiṣṭā tenas sūryasya | gharmaś paścād

uta gha-[9]rmaṣ purastād ayamādaṣṭrāya dviṣato pi nadhma | vāiś-  
vānaraś ca sayā śītarūre va-[10]sānas sapatnān me dviṣato hantu sarvān.  
| ṛtūnirṛtubhiś śamayati vrahma-[11]nā tejasā ca | vrahma jajñānam  
prathamam samārabhe tvaj jāyamānam na vibhe na [12] tad vide | ta  
rohamānam vitaryān ha tatasya nāḍyā tatā | vitatās tatātātā [13]  
amartyajā nas svarājyabhāra rayim jajāna svajāsu bhartā | prajāpatiḥ  
prajā-[14]bhis samvidānas trīṇi jyotiṣi tadāte ca pākṣa prajāpatiś carasi  
[15] garbhe antas svajāyamāno bahudhā vi jāyate | tasya padam abhi-  
paśyanti veda-[16]śas tasminn ārpitā bhuvanāni viśvā z 2 z

Bm has rārjayate in line 2; nakṣas in 4; tapūta in 5; and vṛtvasya at the end of 7.

Read: vāiśvānaraś samāity antarikṣam divam ca samiddho 'gnir divyas  
tapo 'dhāt | śikṣanta asmā abhiṣunvanti soma ṛtena bhrājann amṛtam  
vaste tarhi z 1 z rārjayate nīlayate śītarūre tanvāv asya bhīme | rūpāny  
eti bahudhā vasāno grahān kṛtvānaḥ tanvaḥ parāce z 2 z pañcāre cakre  
parivartamāne tasminn ā tasthur bhuvanāni viśvā | tasya nākṣas tapyate  
bhūribhāras sanād eva na chidyate sanābhiḥ z 3 z pañcabhis taptas tapatv  
eṣa etat sahasradhāmāny adhi tiṣṭhanty enam | sapta tvā sūrya harito  
vahanti vrahmaṇāditya trivṛtā savane z 4 z vidyotate dyotata ā dyotate  
cāpsv antar amṛto gharma udyan | hantā vṛtrasya haritam anīkam  
anādhṛṣṭās tanvas sūryasya z 5 z gharmaś paścād uta gharmaṣ purastād  
ayodaṣṭrāya dviṣato 'pi dadhmaḥ | vāiśvānaraś ca śītarūre vasānas  
sapatnān me dviṣato hantu sarvān z 6 z ṛtūn ṛtubhiś śamayati vrah-  
maṇāikavīro gharmaś śucānaḥ samidhā samiddhaḥ | vrahma tvā tapati  
vrahmaṇā tejasā ca gharmaḥ sāhasraḥ samidhā samiddhaḥ z 7 z vrahma  
jajñānam prathamam samārabhe taj jāyamānam na bibhye na tad vide |  
tad rohamānam vitaryān ha tatasya nāḍyā tatā vitatās tatātātā z 8 z  
amartyajā nas svarājyabhāro rayim jajāna svajāsu bhartā | prajāpatiḥ  
prajābhis samvidānas trīṇi jyotiṣi dadhate cāpākāḥ z 9 z prajāpatiś  
carati garbhe antas svajāyamāno bahudhā vijāyate | tasya padam abhi-  
paśyanti vedhasas tasminn ārpitā bhuvanāni viśvā z 10 z 2 z

St 1. Cf. the preceding hymn st 9ab and 6b; the emendations in cd can readily be doubted.

St 3. This has appeared above as 67. 13; it is RV 1. 164. 3; Ś 9. 9.  
11. Pāda b here agrees with RV, but does not do so in 67.

St 4. Pādas cd here are slightly reminiscent of RV 4. 13. 3.

St 5. This and the next two stanzas are in Vāit 14.

St 8. The words between daggers are partly corrupt I believe.

St 9. For pādas cd cf. VS 8. 36 and others, including Vāit 25. 12.

St 10. For pādas ab cf. Ś 10. 8. 13 etc. For d cf. Ś 9. 9. 11 and 14.

## 152

[f210b16] yasmin devān pitaro manu-[17]śyā rā nābhāv iva svataḥ  
 apan tvā puṣpaṁ pr̥schāmi yatra taṁ pāyā hitam. [18] yatrāpāṁ puṣpaṁ  
 nihitaṁ māyāti hataṁ guhāra yo vāi tat ta vidyāt pratyā-[19]kṣaṁ sa  
 vidyād vrāhmaṇaṁ mahat. maṇis tu sūtro nihataṁ svaryad ū-[20]rdhva  
 striyaṁ viśatu prajānan. sa pumān puṁso janayan tatena sarvām ada-  
 [f211a]ntām aśchatu sadyeva | sarvām rātriyaṁ sahoṣitvādityo jāta-  
 vedasā | agner adhi diva-[2]m āroham āyuṣā sa punantu mā | varcasā  
 saṁsṛjātu mām. | gharmaṁ sahasra samī-[3]dhās samiddho sapatnāḥ  
 pradiśo me bhavantu | sapatnān sarvān me sūrya hantu vāiśvā-[4]naro  
 hari gharmaṁ tapatu pradahatu | bhrātr̥vyān dviśato vṛkā | udyan me  
 śukrādi-[5]tyo vimṛdho vacmi sūrya | vāiśvānaraḥ pradahatu bhrātr̥vyān  
 dviśato mama | ādantā-[6]s śatrūn āditya vimṛdho harmi rakṣasā | śukraṁ  
 suvarṇaṁ hari vrahma bhrājasraṁ jyo-[7]tir divam ātatāna | haris  
 suvarṇas sṛjatu bhayaṁkaro hiraṇyavarṇo duritā [8] pāśu | sapatnān  
 sarvān me sūryaṁ etu vāiśvānaro gr̥ham. | mahantvam arthaṁ pari-  
 [9]sadyety ahorātre vitatāḥ chukra udyam. sapatnān sarvān me sūrya  
 etu vāiśvānaro gr̥-[10]ham. | udyānn adyā mitramaha ity ekā | 1 tejās  
 tvapāṁsi mukhato bibhārmī ā-[11]nandaṁ bhūtaṁ mahasi pratitiṣṭhām.  
 paryūhamāṇas śrayateṣu sarvato amoghaṁ [12] satyaṁ yaśa udyatante  
 z 3 z

In the left hand margin of f211a, opposite line 5-6 is śāi, but I do not see to what it may refer.

Bm has guhāna in f210b18, and tatu; puso in 20; sūrya in f211a3; vaśmi in 5; and urtham in 8.

Read: yasmin devāḥ pitaro manuṣyāś cārā nābhāv iva śritāḥ | apāṁ  
 tvā puṣpaṁ pr̥schāmi yatra taṁ māyayā hitam z 1 z yatrāpāṁ puṣpaṁ  
 nihitaṁ māyābhir hitaṁ guhā na | yo vāi tad vidyāt pratyakṣaṁ sa  
 vidyād vrāhmaṇaṁ mahat z 2 z maṇis tu sūtro nihitaḥ svaryad ūrdhva  
 striyaṁ viśatu prajānan | sa pumān puṁso janayan tatena sarvām  
 adantām aśchatu sadyeva† z 3 z sarvām rātrīm sam oṣatv ādityo jāta-  
 vedasā | agner adhi divam ā roham āyuṣā sa punātu mām varcasā sam  
 sṛjatu mām z 4 z gharmaṁ sahasraṁ samidhā samiddho 'sapatnāḥ pradiśo  
 me bhavantu | sapatnān sarvān me sūrya hantu vāiśvānaro hariḥ |  
 gharmaṁ taptas pra dahatu bhrātr̥vyān dviśato vṛṣā z 5 z udyan me śukra  
 ādityo vimṛdho †vacmi sūryaḥ | vāiśvānaraḥ pra dahatu bhrātr̥vyān  
 dviśato mama z 6 z †ādantās śatrūn āditya vimṛdho hanmi rakṣasā |  
 śukraṁ suvarṇaṁ hari vrahma bhrājiṣṭhaṁ jyotir divam ā tatāna z 7 z  
 haris suvarṇas sṛjatu abhayaṁkaro hiraṇyavarṇo duritā †pāśu | sapatnān  
 sarvān me sūrya hantu vāiśvānaro gr̥hṇan z 8 z mahāntam arthaṁ pari-

sadyāity ahorātre vitataś chukra udyan | sapatnān sarvān me sūryo hantu  
vāiśvānaro gr̥hṇan z 9 z udyann adya mitramahas sapatnān me 'va jahi |  
diva enān raśmibhis saha rātriṇām tasmā vidhīs te yantv adhamam  
tamaḥ z 10 z tejas tapānsi mukhato bibharmy ānandaṁ bhūtaṁ mahasi  
pratiṣṭhām | paryūhamāṇaś śraya teṣu sarvato amoghaṁ satyaṁ yaśa  
udyataṁ te z 11 z 3 z

St 1. This is Ś 10. 8. 34; a large part of that hymn appears above as hymns 101-103.

St 2. For pāda c cf. Ś 10. 7. 24c and 11. 8. 3c: for d cf. Ś 10. 8. 20d and 37d.

St 3. In pāda a if sūtro is not acceptable we might read sūtraṁ, or perhaps sūtre or even sūtrī.

St 5. This and the next are in Vāit 14. 1 but the stanzas are not arranged alike in the two texts.

St 7. In pāda c we might read harikeśam: with d cf. Ś 19. 22. 21b.

St 8. Probably the first two pādas here need further emendation: for cd cf. Vāit 14. 1.

St 10. This stanza is repeated from Pāipp 10. 10. 2.

## 153

(Ś. 11. 5)

[f211a12] vrahmacārīṣṇoś carati rodasī ubhe | yasmi-[13]nmin devās  
sumanaso bhavantu sa me dādadhāra pr̥thivīm dyām utāmūm sākā-[14]ryam  
upasā bibharti | ācārya upanemāno vrahmacārīṇām kṛṇute [15] garbham  
antaḥ tvaṁ rātris tatra udare bibharti tvaṁ jātaṁ triṣṭhum abhisiyantu  
[16] devaḥ vrahmacārīṇām pitaro manuṣyā devājanā gandharvānu-  
manyantu [17] sarve | trayastriṅśataṁ triṅśatām śaṭ sahasrān sarvān sa  
devās tapasā bibha-[18]rti | yaṁ samit pr̥thivī dyāu dvitīyotāntarikṣam  
samitā pr̥ṇāsi vrahma-[19]cārī samidhā mekhalāvī śramaṇa lokān tapasā  
bibharti | oṁ śra-[20]meṇa lokān tapasā bibharti | oṁ pūrvo jāto  
vrahmano vrahmacārī gha-[21]rmaṁ vasānas tapasodhitiṣṭhat. | tasmāj  
jātaṁ vrāhmaṇaṁ vrahmajyeṣṭhaṁ devās ca [f211b] sarve amṛtena  
sākam. vrahmacārī samidhā samiddhaḥ karṣṇim vasāno dīkṣi-[2]to dīr-  
ghaśmaśruḥ sa sadyet pūrvād aparaṁ samudraṁ lokān saṁ satyasi  
harājari-[3]krat. | vrahmacārī janayam vrahmāpo lokān prajāpati para-  
meṣṭhinaṁ nirājada [4] garbho bhūtvāmṛtasya yonām indro bhūtvā-  
mṛtān tararha | imān bhūmim pr̥thivīm [5] vrahmacārī bhikṣāmān  
cabhāra prasāmo divaṁ ca | ta vrahma kṛtvā samidhā sa-[6]midhā  
upāsata utayor arpitā bhūvanāni viśvā | ācāryas tadakṣa [9] nabhasī  
ubhe ūrvī gabhīre pr̥thivīm diva ca | tāu vrahmacārī tapasā-[10]bhi

*rakṣatu tayor devās sadamādaṁ madanti | arvāg anyāṣ parāṇyo guhā*  
 [11] *nihatāu vrahmaṇasya tāu vrahmacārī tapasābhirakṣatu | tat kevalaṁ*  
*kṛṇu-[12]te vrahma vidyām. z 4 z*

In the left margin of f211b opposite line 5 is kṣaṁ probably correcting bhikṣāmñ.

Bm has °isnoś in f211a12; °ājaṁ garbho in f211b4-5; bhikṣām in 5; bhuvanāni and takṣa in 8; nihato in 11.

Read: vrahmacārīṣṇaś carati rodasī ubhe asmin devās sumanaso bhavantu | sa dādāhāra pṛthivīm dyām utāmūm sa ācāryaṁ tapasā bibharti z 1 z ācārya upanayamāno vrahmacāriṇaṁ kṛṇute garbham antaḥ | taṁ rātrīs tisra udare bibharti taṁ jātaṁ draṣṭum abhisamṇyanti devāḥ z 2 z vrahmacāriṇaṁ pitaro manuṣyā devajanā gandharvā anusaṁyanti sarve | trayastriṁśat trisatāḥ ṣaṭ sahasrās sarvān sa devāḥ tapasā bibharti z 3 z iyaṁ samit pṛthivī dyāur dvitīyotāntarikṣaṁ samidhā pṛṇāti | vrahmacāry eti samidhā mekhalayā śrameṇa lokāns tapasā bibharti z 4 z pūrvo jāto vrahmaṇo vrahmacārī gharmaṁ vasānas tapasodatiṣṭhat | tasmāj jātaṁ vrāhmaṇaṁ vrahma jyeṣṭhaṁ devās ca sarve amṛtena sākam z 5 z vrahmacārī samidhā samiddhaṣ kārṣṇaṁ vasāno dīkṣito dīrghaśmaśruḥ | sa sadya eti pūrvād aparāṁ samudraṁ lokān samśadya muhur ācarikrat z 6 z vrahmacārī janayan vrahmāpo lokaṁ prajāpatiṁ parameṣṭhiṇaṁ virājam | garbho bhūtvāmṛtasya yonāv indro bhūtvāmṛtāns tatarha z 7 z imāṁ bhūmim pṛthivīm vrahmacārī bhikṣām jabhāra prathamō divaṁ ca | te vrahma kṛtvā samidhāv upāsta tayor ārpitā bhuvanāni viśvā z 8 z ācāryas tatakṣa nabhasī ubhe urvī gambhīre pṛthivīm divaṁ ca | tāu vrahmacārī tapasābhi rakṣati tayor devās sadamādaṁ madanti z 9 z arvāg anyāṣ paro anyo guhā nidhī nihitāu vrahmaṇasya | tāu vrahmacārī tapasābhi rakṣati tat kevalaṁ kṛṇute vrahmavidyām z 10 z 4 z

St 1. In pāda b the initial of yasmin as given in the ms is just a glide sound. In d here and in stanzas 3 and 4 I have retained bibharti as in the ms because it does not seem so very probable that the mistake would be made thrice: Ś has piparti. The same variation has appeared before.

St 3. Except for some omissions (not restored) the reading of Ś is followed closely here.

## 154

(Ś. 11. 5)

[f211b10] *arvāg anyo divasprsthād ito nyāṣ pr-[11]thivyāgnī śamayato*  
*nabhasī antareme | tayo srayante raśma-[12]yo atidṛḍhās stān ā tiṣṭhatu*  
*tapasā vrahmacārī | abhikṛandaṁ i-[13]runaś chatimgo vrhaś chepo*  
*nabho jabhāra | vrahmacārī siñcatu sāno [14] retas pṛthivyām tena*

*jīvanti pradiśās catasrah | parjanyo mṛtyur varu-[15]nas soma oṣadhayaṣ payah jīmūtāsām satvānas tāir adām svar ābharam. [16] aṣṭāu sūrye candramasi mātariśvām vrahmacārī apsu samidham ā [17] dadāsi | teṣām ṛtyuṅṣi prati garbhān untas teṣām ājyaṁ puruṣo va-[18]rmam āśva | amād idam kṛṇute kevalam ācāryo bhūtvār varuṇo dyad ā-[19]tsa prajāpatāu sa vrahmacārī vrahmacārī prajāpatih prajāpati-[20]\* \*irājatir virād indro bharad vaśi | vrahmacaryeṇa tapasā [21] rājā rāṣṭram vi rakṣate | ācāryo vrahmacaryeṇa vrahmacārīṇa-[f212a]nam iśchati | vrahmacaryeṇa kanyā yuvānam vikrate patim. anaḍvāham vrahmacarye-[2]nāsve ghāsām jahirūṣati | vrahmacaryeṇa tapasā devā mṛtyum upā-jayam. | i-[3]ndro ha vrahmacaryeṇāmṛtaṁ svar ābharat. | oṣadhayo bhūtā bhavyam ahorātre vanaspatayaḥ [4] samvatsarasya hartubhis te jātā vrahmacārīṇā z 5 z*

The first sign of f211b20 has been obliterated by chipping of the bark. In the top margin of f212a is cā correcting vrahmacaryeṇa.

Bm has ṛtyuṅṣi in f211b17; has no lacuna in 20; and has vrahmacārīṇa the first time in f212a1.

Read: arvāg anyo divas pṛsthād ito 'nyaṣ pṛthivyā agnī sameto nabhasi antareme | tayos śrayante raśmayo atidṛdhās tān ā tiṣṭhati tapasā vrahmacārī z 1 z abhikrandann aruṇas śitiṅgo vṛhac chepo nabho no jabhāra | vrahmacārī siñcati sānāu reṭaṣ pṛthivyām tena jīvanti pradiśās catasrah z 2 z parjanyo mṛtyur varuṇas soma oṣadhayaṣ payah | jīmūtā āsan satvānas tāir idam svar ābharam z 3 z agnāu sūrye candramasi mātariśvan vrahmacāry apsu samidham ā dadhāmi | teṣām yajūṅṣi pṛthag abhre ṇuntas teṣām ājyaṁ puruṣo varṣam āśvaḥ z 4 z amād idam kṛṇute kevalam ācāryo bhūtvā varuṇah | yadyad āicchat prajāpatāu sa vrahmacārī <prāyacchat svān mitro adhy ātmanaḥ z 5 z ācāryo vrahmacārī> vrahmacārī prajāpatih | prajāpatir vi rājati virād indro 'bhavad vaśi z 6 z vrahmacaryeṇa tapasā rājā rāṣṭram vi rakṣate | ācāryo vrahmacaryeṇa vrahmacārīṇam icchate z 7 z vrahmacaryeṇa kanyā yuvānam vindate patim | anaḍvān vrahmacaryeṇāsvo ghāsām jihīrṣati z 8 z vrahmacaryeṇa tapasā devā mṛtyum apājayan | indro ha vrahmacaryeṇāmṛtaṁ svar ābharat z 9 z oṣadhayo bhūtabhavyam ahorātre vanaspatayaḥ | samvatsaras saha ṛtubhis te jātā vrahmacārīṇah z 10 z 5 z

St 2. In pāda b the text given seems possible; but Ś has 'nu bhūmāu jabhāra, from which nabho no could easily be corrupted.

St 4. In pāda c Ś has at the end caranti; we might read antas.

St 8. At the end of d Ś has jigīṣati.

## 155

(Ś. 11. 5)

[f212a4] pārthivā divyāś paśa-[5]va āraṇyā grāmyāś ca ye | apakṣā  
 pakṣiṇaś ca ye te jātā vrahmacāriṇā | pr-[6]thak sarve prājāpatyā prāṇāñ  
 ātmasi bibhrati | sarvās tvām vrahma rakṣati vra-[7]hmacāriṇyām  
 vrataṁ vrahmacārī vrahmacārī vrahma bhrājad vibharty asmin devā  
 [8] adhi viśve sametā | sa snāto babhruṣ piṅgalaś prthivyām bahu rocate  
 | devā-[9]nām etat puruhūtaṁ anubhyārūḍhañ carati rocamānam.  
 tasmi-[10]n sarve paśavas tatra yajñas tasminn anam saha dāivatābhiḥ  
 prāṇāpāno jana-[11]yan yāvyaṇam cakṣuś śrotraṁ janayaṁ vrahmame-  
 dhām. | vācam śreṣṭhām ya-[12]śo smāsu dhehi artho reto lohitaṁ  
 udaram tāni kalpam. vrahmacā-[13]rī salilasya prṣṭhe tapo tiṣṭhat  
 tapyamānas samudre zz zz [14] oṁ tapo tiṣṭhat tapyamānas samudre  
 z z pratikāṇḍe paśce padaṁ dvitīyaṁ dvi-[15]tīyaṁ likhet. 2 z na tu  
 pūrvam likhitvā z avaśyaṁ japet. z z [16] ity atharvanike pāippalā-  
 dayāś śākhāyām ṣoḍaśakāṇḍas samā-[17]ptaḥ z. z

Bm has °nūḍhaṁ in line 9; deva° in 10; śreṣṭhā in 11; and it has  
 been corrected to read pratikāṇḍam paścimaṁ padaṁ in the phrase which  
 follows the last stanza.

Read: pārthivā divyāś paśava āraṇyā grāmyā ca ye | apakṣāḥ pakṣiṇaś  
 ca ye te jātā vrahmacāriṇaḥ z 1 z prthak sarve prājāpatyāḥ prāṇāñ  
 ātmasu bibhrati | sarvāns tām vrahma rakṣati vrahmacāriṇy ābhṛtam  
 z 2 z vrahmacārī vrahma bhrājad bibharty asmin devā adhi viśve sametāḥ  
 | sa snāto babhruṣ piṅgalaś prthivyām bahu rocate z 3 z devānām etat  
 puruhūtam anubhyārūḍham carati rocamānam | tasmin sarve paśavas  
 tatra yajñas tasminn annam saha dāivatābhiḥ z 4 z prāṇāpānau janayan  
 ād vyāṇam cakṣuś śrotraṁ janayan vrahma medhām | vācam śreṣṭhām  
 yaśo 'smāsu dhehy atho reto lohitaṁ udaram z 5 z tāni kalpan vrahmacārī  
 salilasya prṣṭhe tapo 'tiṣṭhat tapyamānas samudre z 6 z 6 z anu 22 z

ity atharvanike pāippalādayāś śākhāyām ṣoḍaśakāṇḍas samāptaḥ z z

St 4 appears as GB 1. 2. 7; cd do not appear in Ś.

The phrases of comment appended after the second writing of the last  
 pāda may be accepted as they stand: or the reading of Bm would be  
 acceptable, i. e. paścimaṁ.





## THE KASHMIRIAN ATHARVA VEDA, BOOK SEVENTEEN

### *Introduction*

*Of the ms.*—This seventeenth book in the Kashmir ms begins f212a17 and ends f227b18, fifteen and one half folios. The number of lines on a page varies from 19 to 23 but most of the pages have 20 or 21 lines. The physical condition of the folios is very good, with only a few chippings of the birch-bark and very few letters lost; the text is bad just as in previous books. On f217a14 and 15 there is a series of dots, which seem to indicate a lacuna in an ancestor of our manuscript. Other lacunae are insignificant: corrections both interlinear and marginal are somewhat numerous but not often useful.

*Punctuation, etc.*—There is much irregularity in the use of marks of punctuation: the single bar appears frequently, but too often it is not properly placed; and throughout the ms the virāma or visarga gives the only indication of the pause. The ends of 32 hymns are indicated by the correct number; of the unnumbered nine, clear indication of the end is lacking for hymn 3 and hymn 39. In 14 hymns all stanzas are numbered, and usually correctly, in 8 hymns one or more stanzas are numbered, and in 19 hymns no stanzas are numbered. The stanzas are pretty fully numbered in hymns 1–17, only a few numbers are given in hymns 18–20, and in the rest of the book almost none are given. At the ends of 20 hymns the numeral which indicates the position of the hymn in the anuvāka is preceded by “phaśca.”

The book is divided into 8 anuvākas, of unequal length: the end of each of the first seven anuvākas is indicated by a proper colophon; after the last hymn of the book there is only the general colophon marking the end of the seventeenth book. Accents are marked on a very few words only.

*Extent of the book.*—This book as edited has 41 hymns in its 8 anuvākas: as in Book 16 long hymns which appear in the Śaunakiya text subdivided into decads appear here as groups of hymns having (usually) ten stanzas each, and the arrangement of the stanzas agrees closely but not exactly in the two versions. Hymns 21–24 and 26–29 are prose; some of these resemble certain prose portions of the Ś version, others are somewhat in the manner of Brāhmaṇas. The following table should be read with the understanding that in it “stanza” means a passage in prose as well as one in metre:

3 hymns have	4 stanzas each =	12 stanzas
2 " "	7 " "	= 14 "
1 hymn has	8 " "	= 8 "
3 hymns have	9 " "	= 27 "
24 " "	10 " "	= 240 "
4 " "	11 " "	= 44 "
1 hymn has	13 " "	= 13 "
1 " "	14 " "	= 14 "
1 " "	17 " "	= 17 "
1 " "	21 " "	= 21 "
41 hymns have		410 stanzas

*New and old material.*—This book has 13 new hymns, three of which contain stanzas which are scattered about in RV or in Ś or in both; these 13 new hymns have 123 stanzas, which is 30% of the total number of stanzas. The book has also the material which appears as Ś 10. 7 and Ś 12. 1–4: and there are a few separate pādas here and there which are in the *Concordance*.

## 1

(Ś. 12. 1)

[f212a17] oṃ atha saptādaśo kāṇḍaḥ likhyatvā zz zz [18] oṃ namo gaṇeśāya | oṃ namo jvā\*ābhagavatyaī | oṃ namas tilottamāyaī zz [19] oṃ satyaṃ vṛhad ṛtam ugraṃ dīkṣā tapo vrahma yajña prthivīm dhārayanti sā no [20] bhūtasya kavyasya pati lokam prthivī naṣ kṛṇotu asambādham badhyato mānaveṣu z [21] z 1 z asyā udvataṣ pravatas sambabhūn nānāvīryā oṣadhīr yā bibharti | [f212b] prthivī naṣ prathatām rādhyatāhnāsa z 2 z yasyām samudra uta sindhur āpo ya-[2]syān devāmṛtam anuvindan. yā bibharti bahudhā prāṇin ejaṅgano bhūmir go-[3]śv aśveṣu pinve kṛṇotu z 3 z yasyām pūrve pūrvajanā nicakṛire yastām de-[4]vā asurān abhyavartayan. yasyām idam jivati viśvam ājāt sā no bhūmiṣ pū-[5]rvapāiyye dadhātu z 4 z yasyām catasraṣ pradīśaṣ prthivyām yasyām annam [6] grṣṭayas sambabhūvaḥ gavām aśvānām vayamasya viṣṭhā bhagaṃ varcaḥ prthivī [7] no dadhātu z 5 z viśvam-bharā vasujani pratiṣṭhā [8] hīranyavakṣā jagato niveśanī | vāiśvānaram bibhrati bhūmir agnirmirmu-[9]ṛṣabhā dravīne no dadhātu z 6 z yasyān āpaṣ pari-[10]carāt samānīr ahorātram amādam kṣaranti | sā no bhūmir bhūridhānā payo [11] duhām ayo akṣatu varcasā z 7 z yām rakṣantu svapunā viśvadānīm [12] devā bhūmīm prthivīm apramānam. z sā no madhu priyan duhām atho a-[13]kṣatu varcasā z 8 z yārṇave adhi salīlam

*ugra ā-[14]sīd yān māyāmbhir anmajaran manīṣiṇaḥ yasyā hṛdayaṁ  
para-[15]me vyoman satyenāvatum ṛtaṁ pṛthivyā z 9 z sā no [16] no  
bhūmi tvastviṣi balaṁ rāṣṭre dadhātūttame | yām a-[17]śvinām ima-  
mātām viṣṇur yasyām vicakrame z 10 z*

In the left margin of f212b about opposite line 6 is sam̐ba correcting sambabhūvaḥ.

For the invocation read: atha saptādaśo kāṇḍo likhitaḥ z z om̐ namo gaṇeśāya | om̐ namo jvalābhagavatyāi | om̐ namo tilottamāyāi zz

Read: satyaṁ vṛhad ṛtaṁ ugraṁ dīkṣā tapo vrahma yajñāḥ pṛthivīm dhārayanti | sā no bhūtasya bhavyasya patnī lokāṁ pṛthivī naṣ kṛṇotv asaṁbādhaṁ madhyato mānaveṣu z 1 z yasyā udvataṣ pravatas sambabhūvur nānāvīryā oṣadhīr yā bibharti | pṛthivī naṣ prathatām rādhyatām naḥ z 2 z yasyām samudra uta sindhur āpo yasyām devā amṛtam anva-vindan | yā bibharti bahudhā prāṇad ejat sā no bhūmir goṣv aśveṣu pinve kṛṇotu z 3 z yasyām pūrve pūrvajanā vicakrire yasyām devā asurān abhyavartayan | yasyām idaṁ jīvati viśvam ejat sā no bhūmiṣ pūrvapeye dadhātu z 4 z yasyām catasraṣ pradīśaṣ pṛthivyām yasyām annaṁ kṛṣṭayas sambabhūvuḥ | gavām aśvānām vayasā ca viṣṭhā bhagaṁ varcaḥ pṛthivī no dadhātu z 5 z viśvambharā vasudhānī pratiṣṭhā hiraṇyavakṣā jagato niveśanī | vāiśvānaraṁ bibhratī bhūmir agnim indraṣabbhā draviṇe no dadhātu z 6 z yasyām āpaṣ paricarāḥ samānir ahorātre apramādaṁ kṣaranti | sā no bhūmir bhūridhānā payo duhām atho ukṣatu varcasā z 7 z yām rakṣanty asvapnā viśvadānīm devā bhūmīm pṛthivīm apramādam | sa no madhu priyaṁ duhām atho ukṣatu varcasā z 8 z yārṇave adhi salilam agra āsīd yām māyāmbhir anvacaran manīṣiṇaḥ | yasyā hṛdayaṁ parame vyoman satyenāvṛtaṁ amṛtaṁ pṛthivyāḥ z 9 z sā no bhūmiṣ tviṣiṁ balaṁ rāṣṭre dadhātūttame | yām aśvināv amimātām viṣṇur yasyām vicakrame z 10 z 1 z

For stt. 1-4, 6, 8 cf. MS 4. 14. 11. The decad division of the hymn in Ś does not correspond exactly with the division into separate hymns in our ms; and this is true wherever Ś has decad division.

St 1. Our ms is surely correct in including the last pāda in this stanza. Perhaps we should read patny uruṁ in cd with Ś and MS.

St 2. In pāda a Ś has samaṁ bahu which our ms may have intended.

St 3. Pāda b here has no exact parallel.

St 4. In pāda a the ms has nicakrire; confusion of vi and ni is very frequent in our ms.

St 7. In pāda c bhūridhānā seems acceptable: Ś has °dhārā.

St 10. The last two pādas are st 10ab in Ś.

[f212b17] indro yām ca-[18]krātmane namitrāmś chacipatiḥ mā no bhūmir vi sṛjatām mātā putrāya [19] naṣ payaḥ z 1 z giris te parvatā himavanto aranyaṁ te pṛthivi syo-[f213a]nam astu naḥ babhruṁ kṛṣṇām lohiniṁ viśvarūpām dhruvām bhūmiṁ pṛthivim indragu-[2]ptām. z 2 z ajīhato hato akṣato addhi ṣṭhām pṛthivim aham. ya-[3]t te madhyaṁ pṛthivi yac ca nādyā yāms tad ūrjas tanvas sambabhūvuh z 3 z [4] tāsi no dhehy abhi naṣ pavaśvā mātā bhūmiṣ putro haṁ pṛthivyā parjanya-[5]ṣ pitāsāu naṣ pibantuḥ yasyām vedim parigrhṇantu bhūmyām yasyām yajñam [6] tanvate viśvakarmaṇaḥ yasyā mīyante svaravaṣ pṛthivyām ūrdhvāś chukrāhutyā [7] purastāt sā no bhūmiṁ vardhayātu vardhayātu vabamānām. | yo no dveṣat pṛthivi [8] yat pṛtanyād yo bhimanyātāi manasā dhanena | tan no bhūyaṁ randhaya pūrvakṛ-[9]tvane | tvam jātās tvī jarantu martyās tra bibharṣi dvipadaś catuṣpadaḥ ta ime [10] pṛthivi pañca mānavāḥ yebhyo jyotir amṛtaṁ martyebhya udyamn sūryo ra-[11]rāsmibhir ātanoti tā naṣ prajāṭ sindhūr atām samagrā vāco mapu pṛthivi [12] dhehi mahiyam. | viśvas saṁ mātaram oṣadhīnām dhruvām bhūmiṁ pṛthivim [13] dharmanā dhṛtām. śivā syonām anu carema viśvabhā | [14] mahat sadhastam mahati babhūyatha | mahān devebhr̥thur gopatiṣṭhe ma-[15]has te indro rakṣatu vīryeṇa mā no bhūme pra rocaya hiraṇyasyeva sandṛ-[16]śi | agnir antaṣ puruṣeṣu goṣv aśve grayāḥ z 2 z

In f212b19 aranyaṁ is corrected to ā° by a sign above the line.

Read: indro yām cakra ātmane 'namitrām śacīpatiḥ | sā no bhūmir vi sṛjatām mātā putrāya naṣ payaḥ z 1 z giris te parvatā himavanto aranyaṁ te pṛthivi syonam astu | babhruṁ kṛṣṇām lohiniṁ viśvarūpām dhruvām bhūmiṁ pṛthivim indraguptām z 2 z ajīto 'hato akṣato adhi ṣṭhām pṛthivim aham | yat te madhyaṁ pṛthivi yac ca nābhyam yās ta ūrjas tanvas sambabhūvuh z 3 z tāsu no dhehy abhi naṣ payasva mātā bhūmiṣ putro 'haṁ pṛthivyāḥ | parjanyaṣ pitāsāu naṣ pipartu z 4 z yasyām vedim parigrhṇanti bhūmyām yasyām yajñam tanvate viśvakarmaṇaḥ | yasyām mīyante svaravaṣ pṛthivyām ūrdhvāś chukrā āhutyāḥ purastāt | sā no bhūmir vardhayatu vardhamānā z 5 z yo no dveṣat pṛthivi yat pṛtanyād yo 'bhimanyātāi manasā dhanena | taṁ no bhūmyām randhaya pūrvakṛtvāri z 6 z tvaj jātās tvayī caranti martyās tvam bibharṣi dvipadaś catuṣpadaḥ | tavame pṛthivi pañca mānavā yebhyo jyotir amṛtaṁ martyebhya udyan sūryo rāsmibhir ātanoti z 7 z tā naṣ prajāḥ saṁ duhratām samagrā vāco madhu pṛthivi dhehi mahyam z 8 z viśvasvaṁ mātaram oṣadhīnām dhruvām bhūmiṁ pṛthivim dharmanā dhṛtām | śivām syonām anu carema viśvabhā z 9 z mahat sadhastam

mahatī babhūvitha mahān †devebhr̥thur gopatiṣṭhe† | mahāns tvendro  
rakṣatu vīryena | sā no bhūme pra rocaya hiraṇyasyeva sandṛśi | agnir  
antaṣ puruṣeṣu goṣv aśveṣv agnayaḥ z 10 z 2 z

St 2. In pāda c Ś has rohiṇīm.

St 4. The form pibantu is frequent in our ms for pipartu.

St 6. At the end of pāda b Ś has vadhena; it is better than dhanena but the latter is possible. In c Ś has bhūme; perhaps bhūyo would be closer to the ms.

St 10. In pāda b our ms probably has only a corruption of the reading of Ś, mahān vega ejathur vepathuṣ ṭe. Pādas fg here are 19cd in Ś; Whitney thought the omission of Ś 19ab here an accident.

## 3

(Ś. 12. 1)

[f213a16] agnir di-[17]vā tapaty agner devasyorv antarikṣam. agniṁ  
martāsa [18] indhate havyavāhaṁ ghṛtapriyam. z 1 z agnivāsaṣ pr̥thivy  
a-[19]satajñas tviṣivantaṁ śaṁsitum mā kṛṇotu | bhūmyāṁ devebh̥yo  
ju-[20]hvati yajño havyaparam̐kṛtam. | bhūmyāṁ manusyā jivanti  
sva-[f213b]dhayānmanu martyā sā no bhūmiṣ prāṇam āyur dadhātu  
jaradaṣṭim mā pr̥thivi kṛ-[2]ṇotu | yas te gandhaṣ pr̥thivi sambabhūva  
yam bibhraty oṣadhayo ya pāṣaḥ yam gandha-[3]rvā apsarasas ca bhejire  
yas te gām aśvam arhati | tevāsmān surabhīṣ kṛṇu [4] mā no dvakṣatu  
kaś cana | yas te gandhaṣ puṣkaram āviveṣaṁ yam sañcabh̥ras sūryā-  
[5]yā vivāhe | amartyaṣ pr̥thivi gandham agre tenāsmān surabhīṣ kṛṇu  
mā [6] no dvakṣatu kaś cana z 4 z yas te bhūme puruṣeṣu strīṣu pusu  
bhago [7] r̥cur yo vadhuṣu | yo goṣv aśveṣu yo mṛgeṣūta hastiṣu |  
kanyāyāṁ va-[8]rco yad bhūme tenāsmā abhi saṁsṛja mā no dvakṣatu  
kaś cana z 5 z [9] śilā bhūmir asmā pāsv aryā bhūmis tṛtā dhṛtā | yasyām  
vr̥kṣā vāna-[10]spatyā dhruvās tiṣṭhantu viśvahā | bhūmyo hiraṇyavakṣasi  
dhṛtām acchā-[11]vadāmasi | udīraṇā utāsinās tiṣṭhantu prakrāmatas  
padbh̥yām da-[12]kṣiṇasavyābhyas sā vatiṣmāi bhūmyām. z 7 z vimar-  
gaya pr̥thivi-[13]m ā vadāmi kṣamām bhūmi vrahmaṇā vāvṛdhānaḥ |  
ūrjam puṣṭim bi-[14]bhratim anvabhāgaṁ ghṛtam tvābhi nu śidāmi  
bhūme z 8 z śuddhā mā-[15]śas tanva rakṣanti yo me sekr̥r apriye |  
taṁ va nidhmaṣ pavitreṇa pr̥thi-[16]vim ut punāmi z 9 z nidhiyam  
bibhrati bahudhā guhā vasu manī-[17]yo hiraṇyam pr̥thivi dadhātu naḥ  
vasūni no vasudā rā-[18]samānā devī dadhātu sumanasyamānāḥ.

In the top margin of f213b is vī which I believe is meant to correct pr̥thivi in line 2 directly below it.

Read: agnir divā ā tapaty agner devasyorv antarikṣam | agniṁ mar-  
tāsa indhate havyavāhaṁ ghṛtapriyam. z 1 z agnivāsāḥ pṛthivy asitajñus  
tviṣimantaṁ samśitaṁ mā kṛṇotu z 2 z bhūmyāṁ devebhyo juhvati  
yajñāṁ havyam aramkṛtam | bhūmyāṁ manuṣyā jīvanti svadhayānnena  
martyāḥ | sā no bhūmiḥ prāṇam āyur dadhātu jaradaṣṭiṁ mā pṛthivi  
kṛṇotu z 3 z yas te gandhaḥ pṛthivi sambabhūva yaṁ bibhraty oṣadhayo  
yam āpaḥ | yaṁ gandharvā apsarasaḥ ca bhejire yas te gām aśvam arhati  
| tenāsmān surabhīn kṛṇu mā no dvikṣatu kaś cana z 4 z yas te gandhaḥ  
puṣkaram āviveśa yaṁ sañjabhruḥ sūryāyā vivāhe | amartyāḥ pṛthivi  
gandham agre tenasmān surabhīn kṛṇu mā no dvikṣatu kaś cana z 5 z  
yas te bhūme puruṣeṣu strīṣu puṁsu bhago ruciḥ yo vadhūṣu yo goṣv  
aśveṣu yo mṛgeṣūta hastiṣu | kanyāyāṁ varco yad bhūme tenāsmān abhi  
saiṁ srja mā no dvikṣatu kaś cana z 6 z śilā bhūmir aśmā pāmsur yā  
bhūmiḥ strīṭā dhṛtā | yasyāṁ vṛkṣā vānaspatyā dhruvāḥ tiṣṭhanti viśvahā  
z 7 z bhūmiṁ hiraṇyavakṣasaṁ dhṛtām acchāvadāmasi | udīrāṇā utāsinās  
tiṣṭhantaḥ prakrāmantaḥ | padbhyāṁ dakṣiṇasavyābhyāṁ mā vyathiṣ-  
mahi bhūmyāṁ z 8 z vimrgvariṁ pṛthivīm ā vadāmi kṣamāṁ bhūmiṁ  
vrahmaṇā vāvṛdhānaḥ | ūrjāṁ puṣṭiṁ bibhratīṁ annabhāgaṁ ghṛtaṁ  
tvābhi ni śidāmi bhūme z 9 z śuddhā ma āpas tanve kṣaranti yo me  
†sehrār apriye taṁ vi dadhmaḥ | pavitreṇa pṛthivi mōt punāmi z 10 z  
nidhiṁ bibhratī bahudhā guhā vasu maṇiṁ hiraṇyaṁ pṛthivi dadhātu  
naḥ | vasūni no vasudā rāsamānā devī dadhātu sumanasyamānā z 11 z 3 z

St 2. In pāda b the error of our ms, śaṁsiturṁ, is not infrequent elsewhere.

St 4. Pāda d seems to have no parallel. In e the ms seems to justify the correction to surabhīn; but surabhīḥ is possible and it is repeated in the next stanza.

St 7. In pāda b we might well read samstrīṭā; Ś has samdhṛtā.

St 10. In pāda b Ś has syedur.

## 4

(Ś. 12.1)

[f213b18] yās te prāci pradiśo [19] yā udicir yās te bhāume dadharād  
yās ca paścāt. z syonās tvā ma-[20]hyan tarate bhavantu mā na paptiṁ  
bhuvane śuśriyāṇe z 1 z sā mā pa-[f214a]ścān mā purastād adhi śṭhā  
svasti bhāume me kṛṇu | vāryo yāvayā vadhaṁ | mā vidhaṁ pari-  
[2]panthinaḥ z 2 z yāvat te bhi vapaśyāmi bhāume sūryeṇa medinā |  
tāvan me ca-[3]kṣuṣūttarām uttarām samām. z 3 z yat te bhāume  
vikhanāmy oṣaṁ tat purohātu | mā [4] te manma vimargvari mā te  
hrdayasarpitam. z 4 z yas chayāmnaḥ paryāvante da-[5]dakṣiṇaṁ savyam

api bhāume parśvam. | uttānas tvā praticīm prṣṭvā yadr̥dva-[6]śemahe |  
 mā hiṁśis tatra no bhāume sarvasya pratiśivari z 5 z grīṣmas te [7]  
 bhāume varṣāṇi śarad dhemanṭas śiśiro vasantaḥ ṛtavas te vīta hāyanā-  
 [8]horātre prthivī no duhātām. z 6 z ya āpas sarpanyatamānā vi-  
 [9]margvari yāsyām āmann agnayo apsv antaḥ | parā dasyūn dadhātī  
 devapīyūn indram [10] vṛṇānā prthivī na vṛtram śakrāya dadhre vṛṣa-  
 bhāya vṛṣṇe | sā no bhūmir ā [11] diśatu yad dhanam kāmāyāmahe z 7 z  
 bhago na pṇayuktām indro yātu [12] purogavaḥ z 8 z vrahmaṇo yasyām  
 arcanti ṛgbhis sāmānā yajurvi-[13]śaḥ yujyante syām ṛtyavas somam  
 indrāya pātave | sā no bhūmi dakṣiṇā-[14]yām suśavā yajñe dadhātu  
 sumanasyamānā z 9 z yasyām pūrve bhūtakṛta [15] ṛṣayo gā udānāt  
 sapta satreṇa vedaso yajñena payasā saha | sā na-[16]ṣ paśūn viśvarūpān  
 dadhātu jaradaṣṭim mā prthivī kṛṇotu z 10 z [17] yasyām annam vṛi-  
 hayavāu yatremāṣ pañca gr̥ṣṭayaḥ bhūmi parjanyaapatnī [18] namo stu  
 varṣamedhase z 11 z

In the right hand margin of f214a is written ṣaḍartarcām.

Read: yās te prāci pradiśo yā udicir yās te bhūme adharād yās ca  
 paścāt | syonās tā mahyaṁ carate bhavantu mā ni paptam bhuvane  
 śiśriyāṇe z 1 z sā mā paścān mā purastān nudiṣṭhā mottarād adharād uta  
 | svasti bhūme me kṛṇu variyo yāvayā vadham mā vidan paripanthinaḥ  
 z 2 z yāvat te 'bhi vipaśyasi bhūme sūryeṇa medinā | tāvan me 'cakṣu-  
 ṣūttarām uttarām samām z 3 z yat te bhūme vikhanāmy oṣam tad api  
 rohatu | mā te marma vimṛgvari mā te hṛdayam arpitam z 4 z yac  
 chayānaṣ paryāvarte dakṣiṇam savyam api bhūme parśvam | uttānās tvā  
 praticīm prṣṭyā yad adhiśemahe | mā hiṁśis tatra no bhūme sarvasya  
 pratiśivari z 5 z grīṣmas te bhūmevarṣāṇi sarad dhemanṭas śiśiro vasantaḥ  
 | ṛtavas te vihitā hāyanā ahorātre prthivī no duhātām z 6 z ṛya āpas  
 sarpaṁ yatamānā vimṛgvari yasyām āsann agnayo 'psv antaḥ | parā  
 dasyūn dadatī devapīyūn indram vṛṇānā prthivī na vṛtram | śakrāya  
 dadhre vṛṣabhāya vṛṣṇe z 7 z sā no bhūmir ā diśatu yad dhanam kāmā-  
 yāmahe | bhago 'nuprayuñtām indro yātu purogavaḥ z 8 z vrahmaṇo  
 yasyām arcanty ṛgbhis sāmānā yajurvidah | yujyante yasyām ṛtavas  
 somam indrāya pātave | sā no bhūmir dakṣiṇāyām suśevā yajñe dadhātu  
 sumanasyamānā z 9 z yasyām pūrve bhūtakṛta ṛṣayo gā 'udānāt | sapta  
 satreṇa vedhaso yajñena payasā saha | sa naṣ paśūn viśvarūpān dadhātu  
 jaradaṣṭim mā prthivī kṛṇotu z 10 z yasyām annam vṛihīyavāu patremāṣ  
 pañca kṛṣṭayaḥ | bhūmi parjanyaapatnī namo 'stu varṣamedase z 11 z 4 z

St 1. In pāda c we might keep tarate of the ms but the confusion of c and t is so common that it seemed better to read with ś. In d ś has śiśriyāṇaḥ, which is better.

St 2. In pādas bc the disturbance of meter seems to indicate an

omission, which has been supplied from Ś. The vidhan of the ms was probably induced by vidham just ahead of it.

St 3. In pāda c Ś has cakṣur mā meṣṭott°.

St 7. The first pāda is unclear and yatamānā may be only a mistake for yajamānā as in Ś.

St 9. In pāda c Ś has ṛtvijas but it does not seem necessary to restore it.

St 10. In pāda b it may be that our ms intends udānṛcuḥ as in Ś. Pāda e as here has no parallel; but cf. Ś st 22e.

St 11. For pāda c Ś has bhūmyāi °patnyāi, which is better.

## 5

(Ś. 12. 1)

[f214a18] yasyām gāyanti nṛtyanti janā martyā dvāi-[19]lavā |  
yujyante syām ākrando yasyām vadatu dundubhiḥ sā no bhūmiḥ pradā-  
[20]dhatām sapatnīm yo no duṣṭy adharaṁ taṁ kṛṇotu z 1 z yasyām  
puro devakṛtā [f214b] kṣetre yasyām vikurvate | prajāpatīḥ pṛthivīm  
viśvagarbhā | m āśām āsā ranyā-[2]n niṣṭaṇotu z 2 z janāmyām bibhratī  
bahudhā casan nānādharmānam pṛthi-[3]vī yātāukasam. sahasan dhārā  
draviṇasya no duhām duheva dhenur anapasphu-[4]rantī z 3 z yas te  
sarpo vṛścakas tṛṣṭadāṁśmā hemantalabdhō bhramalo guhā [5] śe |  
kṛmīm liṣam pṛthivyāi prāvarṣi yad ejati taṁ nas sarpaṁ mopa sṛpāś  
chava-[6]n nenan no mṛḷa z 4 z ye te panthāno bahudhā janāya vā  
rathasya varṇam mana-[7]śas ca yātave | yebhiś caraty ubhaye bha-  
drapāpas taṁ panthān jayemānamitram u-[8]taskaram. z 5 z sarpaṁ  
bibhratī surabhir bhadrāpāpāśca nīdhanan tadī-[9]kṣu | sūkareṇa  
pṛthivī saṁvidhānā varāhāya vi jīyate mṛgāya [10] z 6 z ya tāraṇyāś  
paśavo mṛgā vane hitās siṅhā vyāghrāś puru-[11]ṣāduś caranti | ulam  
vṛkaṁ pṛthivī duśchunām eta rakṣikām rakṣo pa [12] bādhamat. z 7 z  
ye gandharvāpsaraso ye cārūyāś kimīdinaḥ | [13] piśācan sarvā rakṣāṁsi  
tān assan bhāume yāvayaḥ z 8 z yān dvīpa-[14]daś pakṣiṇas saṁpadanti  
haṁsās suparṇās śakunā vayāṁsi yasyām vā-[15]tayate mātariśvārādāṁsi  
kṛṇvās cāvayāṁsi ca vṛkṣā vātasya pravā-[16]m anuvābhy arcīṣe | yasyām  
grṣṭham agrṣṭham aruṇam ca sambhṛte horātre vi-[17]hate bhūmyām  
adhi z 9 z varṣeṇa bhūmiḥ pṛthivī vṛtāvṛdhā sa [18] no dadhātu  
bhadrayā pri dhāmni dhāmni z 10 z phaśca 5 z z

Read: yasyām gāyanti nṛtyanti janā martyā dvyaīlabāḥ | yudhyante  
yasyām ākrando yasyām vadati dundubhiḥ | sā no bhūmiḥ pra dadhatām  
sapatnān yo no dveṣṭy adharaṁ taṁ kṛṇotu z 1 z yasyām puro devakṛtāḥ  
kṣetre yasyām vikurvate | prajāpatīḥ pṛthivīm viśvagarbhām āśām-āśām



ranyām naṣ kṛṇotu z 2 z janām bibhratī bahudhā vivācasam nānādharmānam prthivī yathāukasaṁ | sahasraṁ dhārā draviṇasya no duhām dhruveva dhenur anapasphurantī z 3 z yas te sarpo vṛścikas tṛṣṭadañśmā hemantalabdho bhṛmalo guhā śaye | krimir tṛlisaṁ prthivī prāvṛṣi yad ejati | tan nas sarpan mopa sṛpad yac chivaṁ tena no mṛḍa z 4 z ye te panthāno bahudhā janāyanā rathasya tvaṛṇam manasaś ca yātave | yebhiś caranty ubhaye bhādrapāpās taṁ panthām jayemānamitram ataskaram z 5 z sarpaṁ bibhratī surabhir bhādrapāpasya nidhanaṁ titikṣuḥ | sūkareṇa prthivī samvidānā varābhāya vi jiyate mṛgāya z 6 z ye ta āraṇyāś paśavo mṛgā vane hitās siñhā vyāghrāś puruṣādaś caranti | ulām vṛkaṁ prthivī duśchunām ita rṁkṣikām rakṣo 'pa bādhayāsmat z 7 z ye gandharvā apsaraso ye cārāyāś kimīdinaḥ | piśācān sarvā rakṣāñsi tān asmad bhūme yāvayaḥ z 8 z yām dvipādaś pakṣiṇas saṁpadanti hañśas suparṇāś śakunā vayāñsi | yasyām vāta iyate mātariśvā rajāñsi kṛṇvañś cyāvayañś ca vṛkṣān vātasya pravām anu vāty arcīṣe z 9 z yasyām kṛṣṇam aruṇam ca sambhṛte 'horātre vihite bhūmyām adhi | varṣeṇa bhūmiṣ prthivī vṛtāvṛtā sā no dadhātu bhādrayā priye dhāmani-dhāmani z 10 z 5 z

St 1. Pāda f has no parallel, though it seems familiar.

St 4. In pāda d pravarṣi might stand as neuter adjective.

St 5. In pāda b Ś has vartmānasaś; which seems to be the only possible correction.

St 6. Pāda a here may not be a real variant of that in Ś; and again in d vi jiyate may be only a mistake for vi jihīte of Ś.

St 9. The last pāda here is not good; vātaś ca would improve it.

St 10. In pāda c we might well keep vṛtāvṛdhā as in the ms.

## 6

(Ś. 12.1)

[f214b19] dyāuś ca māidaṁ prthivī cāntarikṣam ca me vyacah agnis sūryāye medhām [20] viśve devāś ca sandadhāu z 1 z aham asmi saha-mānām uttaro nā-[21]ma bhūmyām. abhiṣād usmi viśvāśānṛ āśām āśām viśāsahi z z 2 z [f215a] \*ad ado devi prathamānā purastād devī sṛṣṭā, visalpo mahitvā | ā vām bhū-[2]tam avisatvadānī akalpayathā pradiśās catasraḥ z 3 z ye grāmyā yā-[3]ny arāṇyāni yātsamāda bhūmyāt. | teṣv aham devi prthivī vibhyāsam madhu satvaca [4] z 4 z yad vadāmi madhumat tad vadāmi dīkṣe tad vadantu mām. tviṣimā-[5]n asmi jmatimān avānyāni hanmi dodhata z 5 z āsvīva rado dadukhitam [6] janim ākṣiyām prthivim ād ajāyata | mandā pari bhūvanasya gopā vanaspatī-[7]nām grbhir oṣadhinām. z 6 z santivā surabhi syonā kīlālo mahvī [8] payasvatī | bhūmin no dhi vravitu prthivī payasā saha z 7 z bhūmi

mā-[9]tur ni dhehi mā bhadrayā supratīṣṭhitam. | saṁvidānā divā tvam śrīyām smā dhehi [10] bhūtyām. z 8 z yām annāīśchad dhaviṣā viśvakarmā yasyām āsann agnayo psv antaḥ | [11] bhujiṣyam pātra nihitam guhā śāir āvirbhor abhavan mātramadbhiḥ z 9 z vimaśy āva-[12]panī janānām aditiḥ kāmadvagā viśvarūpā | yat tāunām tat tā pūrayāti prajā-[12]patiḥ prajābhis saṁvidānām. z 10 z phaścakā 6 zz ity atharvaṇi-[13]ke saptādaśakāṇḍe prathamo nūvākāḥ z z

In the bottom margin of f214b abhiṣād usmi is corrected to °ṣād asmi; near the end line 21 ṣa was corrected to ṣā and then below in the margin ṣā is also given. On f285a the first character of line 1 and also of line 7 is defaced, but I think the readings are not doubtful.

Read: dyāuś ca ma idam pṛthivī cāntarikṣam ca me vyacāḥ | agniḥ sūrya āpo medhām viśve devāś ca sam daduḥ z 1 z aham asmi sahamāna uttaro nāma bhūmyām | abhiṣād asmi viśvaṣād āśām-āśām viśāsaḥ z 2 z yad ado devī prathamānā purastād devāis sṛṣṭā vyasarpō mahitvā | ā tvā subhūtam aviśat tadānīm akalpayathāḥ pradīśāś catasraḥ z 3 z ye grāmyā yāny aranyāni yāḥ sabhā adhi bhūmyām | teṣv aham devī pṛthivī ḥbhyāsam madhumad vacāḥ z 4 z yad vadāmi madhumat tad vadāmi yad ikṣe tad vadantu mām | tvīṣīmān asmi jūtimān avānyān hanmi dodhataḥ z 5 z aśva iva rajo ḥdaduḥi tam janyam ākṣiyan pṛthivīm yād ajāyata | ḥmandāpari bhuvanasya gopā vanaspatīnām grbhir oṣadhīnām z 6 z śantivā surabhis syonā kilālodhnī payasvatī | bhūmir no 'dhi vravītu pṛthivī payasā saha z 7 z bhūme mātur ni dhehi mā bhadrayā supratīṣṭhitam | saṁvidānā divā tvam śrīyam mā dhehi bhūtyām z 8 z yām anvāicchad dhaviṣā viśvakarmā yasyām āsann agnayo 'psv antaḥ | bhujiṣyam pātram nihitam guhā ḥśāir āvirbhorḥ abhavan mātrmadbhiḥ z 9 z tvam asy āvapanī janānām aditiḥ kāmadvagā viśvarūpā | yat tā ūnan tat tā pūrayati prajāpatiḥ saṁvidānaḥ z 10 z 6 z

ity atharvaṇike saptādaśakāṇḍe prathamo 'nūvākāḥ z z

St 3. In pāda c ā vāmabhūtam may be considered as a possibility.

St 4. The emendation of d is uncertain.

St 5. In pāda c jūtimān would be as good as jūtimān.

St 6. In pāda b ś has mandrāgretvarī.

St 9. Pāda b here is st 37b in ś.

## 7

(ś. 10.7)

[f215a14] kasmin aṅge tapo syādhi tiṣṭha-[15]ta kasminn aṅga ṛtam asyādhyāhitam. | kva vrataḥ kva śśradhāsyā tiṣṭhata kasmin aṅge [16] satyam asya pratīṣṭhitam. z 1 z kva vrahma kva tiṣṭhanty āpaś

*kasmin aṅge diśo sya [17] pratiṣṭhitāḥ katamad aṅgam anu sañcarete  
 ahorātre saṁvidā-[18]ne samānam. z 2 z tasminn aṅge tiṣṭhati bhūmir  
 asya kasminn aṅge tiṣṭhaty a-[19]ntarikṣam. tasminn aṅge tiṣṭhaty  
 āhitā dyāuṣ kasminn aṅge tiṣṭhaty uttaram divaḥ z 3 z [20] kasmād  
 aṅgād dīpyate agnir asya kasmād aṅgāt pavate mātariśvā | kasmā-[21]d  
 aṅgād imimīte dhi candramā skambhasya mahad dimimāno aṅge z 4 z  
 [f215b] kva prīpsam dīpte rdhvo gni kva prepsam pavate mātariśvā |  
 yatra prīpsantir abhiyanty ā-[2]vṛta skambham. z 5 z kva prīpsanti  
 yuvatī varūpe ahorātre dravitas saṁvi-[3]dāne | yatra prīpsantir abhi-  
 yanty āpas skambham. z 6 z kvārdhamāsās kva ya-[4]nti māsās saṁ-  
 vatsareṇa sā saṁvidānāḥ yatra yanti ṛtavo yatrāntavā ska-[5]mbham.  
 z 7 z asmi yo skadhvā prajāpatir lokān sarvān adhārayat. | ska-[6]mbhan  
 taṁ vrūhi katama svad eva saḥ z 8 z yat paramam avamam yaś ca  
 madhyam prajā-[7]patis sasrje viśvarūpam. kītās skambha pra viveśa  
 tatra yaṁ ca prāvi-[8]śat ku tad babhūva z 9 z kiyatā skambha pra viveśa  
 bhūtaṁ kiyad bhavi-[9]śyad anv āde sya | ekaṁ yad aṅgam akr̥not  
 sahasradhā kiyatā skambha pra vi-[10]veśa tatra z 10 z phaśśyakā 1 z*

Read: kasminn aṅge tapo 'syādhi tiṣṭhati kasminn aṅga ṛtam asyādhy-  
 āhitam | kva vrataṁ kva śraddhāsyā tiṣṭhati kasminn aṅge satyam asya  
 pratiṣṭhitam z 1 z kva vrahma kva tiṣṭhanty āpaś kasminn aṅge diśo 'sya  
 pratiṣṭhitāḥ | katamad aṅgam anu sañcarete ahorātre saṁvidāne samānam  
 z 2 z kasminn aṅge tiṣṭhati bhūmir asya kasminn aṅge tiṣṭhaty anta-  
 rikṣam | kasminn aṅge tiṣṭhaty āhitā dyāuṣ kasminn aṅge tiṣṭhaty  
 uttaram divaḥ z 3 z kasmād aṅgād dīpyate agnir asya kasmād aṅgāt  
 pavate mātariśvā | kasmād aṅgād vi mimīte 'dhi candramā skambhasya  
 mahad vimimāno aṅgam z 4 z kva prepsan dīpyata ūrdhvo 'gniś kva  
 prepsan pavate mātariśvā | yatra prepsantir abhiyanty āvṛta skambham  
 taṁ vrūhi katamas svid eva saḥ z 5 z kva prepsanti yuvatī virūpe ahorātre  
 dravatas saṁvidāne | yatra prepsantir abhiyanty āpas skambham ° ° °  
 z 6 z kvārdhamāsās kva yanti māsās saṁvatsareṇa saha saṁvidānāḥ |  
 yatra yanty ṛtavo yatrāntavā skambham ° ° ° z 7 z yasmin stabdhvā  
 prajāpatir lokān sarvān adhārayat | skambham taṁ vrūhi katamas svid  
 eva saḥ z 8 z yat paramam avamam yac ca madhyam prajāpatis sasrje  
 viśvarūpam | kiyatā skambhaḥ pra viveśa tatra yaṁ na prāviśat kva tad  
 babhūva z 9 z kiyatā skambhaḥ pra viveśa bhūtaṁ kiyad bhaviśyad anv  
 āśaye 'sya | ekaṁ yad aṅgam akr̥not sahasradhā kiyatā skambhaḥ pra  
 viveśa tatra z 10 z 1 z

St 10. In pāda b the ms has āde but this is probably due to defacement of the "ś" sign.

[f215b10] yatra lokās ca kośās ca vrahma kata-[11]ma svad eva saḥ  
 z 1 z yatra tapaś parākramya ṛtaṁ dhārayaty uttaram. vrataṁ ca [12]  
 yatra śraddhā ca vrahmāpas samāhitā skambham. z 2 z asmi bhūmir  
 anta-[13]rikṣaṁ dyāur asmiṁ dyāhitā | yatrāgniś candramām sūryo vātas  
 tiṣṭhanty ārpitā-[14]s skambham. z 3 z yasya trayastriṁśad devāṅge  
 sarve samāhitās skambham. [15] z 4 z yatra ṛsayo bhūtakṛta ṛcas sāma  
 yajur mahī | eka ṛṣir yaśi-[16]r yasminn ārpitās skambham. z 5 z yasya  
 catasraś pradiśo nādyās tiṣṭha-[17]ntu prapyasāḥ yajño smin parākrāntas  
 skambham. z 6 z yatrāmṛtaṁ ca mṛtyu-[18]r yama puruṣas ca samāhitāḥ  
 samudro yamca nādyās skambham tuṁ vrūhi ka-[19]tama svad eva saḥ  
 z 7 z ye puruṣe vrahma vidus te skambham arasaṁ viduḥ yo [20] veda  
 parameṣṭhinam yaś ca veda prajāpatāu | jyeṣṭham ye vrāhmaṇāṁ vidus  
 te ska-[f216a]m arasaṁ viduḥ z 8 z yasya śiro vāiśvānaraś cakṣur aṅgiras  
 bhuvam. aṅgāni yasyā-[2]rtava skambhan taṁ vrūhi katama svad eva  
 saḥ z 9 z yasya vrahma mukham āhur jihvā ma-[3]dhukāsām uta |  
 virājaṁ yasyodhāhus skambham. z 10 pha 2 z

Read: yatra lokāś ca kośāś cāpo vrahma <janā viduḥ | asac ca yatra  
 sac cānta skambham taṁ vrūhi> katamas svid eva saḥ z 1 z yatra tapaś  
 parākramya ṛtaṁ dhārayaty uttaram | vrataṁ ca yatra śraddhā ca vrah-  
 māpas samāhitā skambham ° ° ° z 2 z yasmin bhūmir antarikṣaṁ  
 dyāur yasminn adhyāhitā | yatrāgniś candramās sūryo vātas tiṣṭhanty  
 ārpitas skambham ° ° ° z 3 z yasya trayastriṁśad devā aṅge sarve  
 samāhitāḥ | skambham ° ° ° z 4 z yatra ṛsayo bhūtakṛta ṛcas sāma  
 yajur mahī | ekaṛṣir yasminn ārpitas skambham ° ° ° z 5 z yasya  
 catasraś pradiśo nādyās tiṣṭhanty prapyasāḥ | yajño yasmin parākrāntas  
 skambham ° ° ° z 6 z yatrāmṛtaṁ ca mṛtyuś ca puruṣas ca samā-  
 hitāḥ | samudro yasya nādyās skambham ° ° ° z 7 z ye puruṣe  
 vrahma vidus te skambham arasaṁ viduḥ | yo veda parameṣṭhinam yaś ca  
 veda prajāpatim | jyeṣṭham ye vrāhmaṇāṁ vidus te skambham arasaṁ  
 viduḥ z 8 z yasya śiro vāiśvānaraś cakṣur aṅgiras 'bhavan | aṅgāni  
 yasyartava skambham taṁ vrūhi katamas svid eva saḥ z 9 z yasya vrahma  
 mukham āhur jihvām madhukāsām uta | virājaṁ yasyodha āhus  
 skambham taṁ vrūhi katamas svid eva saḥ z 10 z 2 z

St 1. The words supplied are from Ś; it might be that pāda b should be read as reads 2c.

St 7. For pāda b Ś has puruṣe 'dhi samāhite.

St 8. For pāda b Ś has te viduḥ parameṣṭhinam, for which our pāda seems to be a real variant: but here and in f it may be that we should read anusamviduḥ as in Ś f, and Whitney so intimates.

## 9

(Ś. 10. 7)

[f216a3] yasmād ṛco pā-[4]takṣaṁ yajur yasmād apākaṣaṁ. | śchan-  
dānsy asya lomāni skambhaṁ taṁ vrūhi kata-[5]ma svad eva saḥ z 1 z  
asāś chākhām pratiṣṭhanti paramam iva janā viduḥ uto [6] saṁ manyante  
vare yasya śākhām upāsate z 2 z yatrādityās ca rudrās ca vasava-[7]ś ca  
samāhitāḥ skambhaṁ taṁ vrūhi katamas sadevasaḥ z 3 z yasya trayastriṁ-  
[8]śad devā vidhīyaṁ rakṣantu sarvada | niyantu madhyagā vedābhi  
rakṣataḥ z 4 z [9] yatra devā vrahma vidur vrahma jyēṣṭham upāsate |  
yo vāi tad vrahmaṇo veda taṁ vāi vrahmavi-[10]do viduḥ z 5 z vṛhanto  
nāma te devāsitas pari jajñire | ekaṁ tad aṅgaṁ [11] skambhyassyaṁad  
āhuṣ puro janaḥ z 6 z yatra skambhaṁ prajānayaṁ purāṇaṁ vi-  
[12]vartayat. | ekaṁ tad aṅgaṁ skambhasya purāṇaṁ arasaṁ viduḥ z 7 z  
yasya trayastri-[13]śad devāṅgā gātrāṇi bhejire | tāni vāi trayastriṁśad  
devān eke vrahmaviduḥ skambha-[14]s tad agre prāsiṁcad dhiranyaṁ  
lokaṁ antarā z 9 z skambhe lokaḥ skambhe tapas ska-[15]mbhe dyur  
uditam āhitam. skambhaṁ tā vidma pratyakṣaṁ indre sarvaṁ samāhitam.  
[16] z 10 z phaśca 3 z

Read: yasmād ṛco 'pātakṣaṁ yajur yasmād apākaṣaṁ | chandānsi yasya  
lomāni skambhaṁ taṁ vrūhi katamas svid eva saḥ z 1 z asacchākhām  
pratiṣṭhantiṁ paramam iva janā viduḥ | uto san manyante 'vare yasya  
śākhām upāsate z 2 z yatrādityās ca rudrās ca vasavaś ca samāhitāḥ |  
skambhaṁ taṁ vrūhi katamas svid eva saḥ z 3 z yasya trayastriṁśad devā  
nidhiṁ rakṣanti sarvadā | nidhiṁ tam adya ko veda yaṁ devā abhi-  
rakṣatha z 4 z yatra devā vrahma vidur vrahma jyēṣṭham upāsate | yo vāi  
tad vrahmaṇo veda taṁ vāi vrahmavido viduḥ z 5 z vṛhanto nāma te devā  
asataḥ pari jajñire | ekaṁ tad aṅgaṁ skambhasyaśad āhuṣ puro janāḥ  
z 6 z yatra skambhaḥ prajānayan purāṇaṁ vyavartayat | ekaṁ tad aṅgaṁ  
skambhasya purāṇaṁ arasaṁ viduḥ z 7 z yasya trayastriṁśad devā aṅgā  
gātrāṇi bhejire | tān vāi trayastriṁśad devān eke vrahmavido viduḥ z 8 z  
<hiranyagarbhaṁ paramam anatyudyaṁ janā viduḥ |> skambhas tad  
agre prāsiṁcad dhiranyaṁ lokaṁ antarā z 9 z skambhe lokaḥ skambhe  
tapas skambhe 'dhy ṛtam āhitam | skambhaṁ tvā vidma pratyakṣaṁ  
indre sarvaṁ samāhitam z 10 z 3 z

St 1. Ś has five pādas; it has for d atharvāṅgiraso mukham.

St 2. At the beginning of pāda d Ś has ye te.

St 3. Ś has five pādas; its cd are omitted here, perhaps by accident.

St 5. At the end of a Ś has vrahmavido, but it does not seem necessary to restore that here.

St 8. In pāda b Ś has aṅge; the reading here is a little easier.

## 10

(Ś. 10. 7)

[f216a16] indre lokā indre tapa indre dhy uruditam āhitam. | [17] indram tvā vidma pratyakṣaṁ skambhe sarvaṁ samāhitam. z 1 z nātma nātmā joha-[18]vīmi purāt sūryāt puroṣasaḥ | idadaṣ prathamam sambabhūva sā dhat svarājyaṁ [19] jagāma yasmān aparam astu bhūtim. z 2 z yasya bhūmiṣ pravāntarikṣa-[f216b]m utoddharam. | divaṁ yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 3 z yasya sūryaś cakṣu-[2]ś candramāṣ punarṇava | agne cakrānyaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 4 z yasya vātaṣ prā-[3]ñāpānāuś cakṣun nir aṅgirasō bhuvam. divaṁ yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahma-[4]ṇe namaḥ z 5 z yamāt tapaso jāto lokān sarvān samānaśe | somaṁ yaś cakre [5] kevalam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 6 z skambho dādadhāra prthivir dyām utā-[6]sūm skambho dādadhārorvy antarikṣam. skambho dādadhāra pradīśaṣ ṣaḍ urvīś skambhāidaṁ viśvaṁ [7] bhuvanam ā viveśa z 7 z nelayati katham na ramate manaḥ kim āpas sa-[8]tyaṁ prayapsanti pra cakramati sarvadā z 8 z mahad yakṣaṁ bhuvanasya madhye tvam asi [9] krāntim salilasya prṣṭhe | yasmin śrayante ye ke ca devā vrkṣasya skambhaṣ pati-[10]tāiva śākhā z 9 z asmāi devāt sadā balim prayapsanti mite mitām | ska-[11]mbha nam vrūhi katamambad eva saḥ z 10 z cha 4 z

Read: indre lokā indre tapa indre 'dhy ṛtam āhitam | indram tvā vidma pratyakṣaṁ skambhe sarvaṁ samāhitam z 1 z †nātma nātmā† johavīmi purā sūryāt puroṣasaḥ | yad ajaṣ prathamam sambabhūva saha tat svarājyaṁ jagāma yasmān <nānyat> param asti bhūtam z 2 z yasya bhūmiṣ pravāntarikṣam utodaram | divaṁ yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 3 z yasya sūryaś cakṣuś candramāṣ punarṇavaḥ | agniṁ yaś cakra ānyaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 4 z yasya vātaṣ prāñāpānau cakṣur aṅgirasō 'bhuvan | divaṁ yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 5 z yaś śramāt tapaso jāto lokān sarvān samānaśe | somaṁ yaś cakre kevalam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 6 z skambho dādadhāra prthivīm dyām utāmūm skambho dādadhārorv antarikṣam | skambho dādadhāra pradīśaṣ ṣaḍ urvīś skambha idaṁ viśvaṁ bhuvanam ā viveśa z 7 z <katham vāto> nelayati katham na ramate manaḥ | kim āpas satyaṁ prepsanti pra ca krāmanti sarvadā z 8 z mahad yakṣaṁ bhuvanasya madhye tvam asi krāntam salilasya prṣṭhe | yasmin śrayante ye ke ca devā vrkṣasya skandhaṣ parita iva śākhāḥ z 9 z yasmāi devās sadā balim prayacchanti mite 'mitam | skambham tam vrūhi katamas svid eva saḥ z 10 z 4 z

St 2. In pāda a Ś has nāma nāmnā, which seems to be the only plausible correction.

St 3. In pāda a Ś has pramā°, but pravā° seems just as good.

St 5. Pādas cd here are the same as cd of st 3; which may be accidental, or the result of an endeavor to avoid the obscurity of the third pāda in the Ś version.

St 8. We seem to have a real variant in the last two pādas, giving a very different meaning from that in Ś.

St 9. In pāda b Ś has tapasi; the reading here is easier if krāntam is taken as a noun.

St 10. Pādas ab as in Ś are omitted. The reading of the ms, (sc. prepsanti), does not seem possible here.

## 11

(Ś. 10. 7)

[f216b11] *apa tasva tamo hataṁ vyāvṛ-*[12]*t tasya pāpmānā sarvāṇi*  
*tasmin jyotiṁṣi yāni trīṇi prajāpatāu z 1 z* [13] *yo vedasāṁ hiraṇ-*  
*yaṇyaṁ tiṣṭhantaṁ salile vedāḥ sa ve guhya prajāpatiḥ z 2 z* [14] *na*  
*prajāpatim abhy eti parameṣṭhināu utāita tatra no vrūta ya jyeṣṭhaṁ*  
*pado nyayat. z 3 z* [15] *asti vāi tat paro bhāumer asti vāi tat paro divaḥ*  
*lokā vāi tasmin samprotāsmin hotā* [16] *prajā imā z 4 zz pha 5 zz iti*  
*saptādaśakāṇḍe dvitīyo nuvā-*[17]*kas samāptaḥ zz zz*

Read: *apa tasya tamo hataṁ vyāvṛtas sa pāpmanā | sarvāṇi tasmin*  
*jyotiṁṣi yāni trīṇi prajāpatāu z 1 z yo vetasāṁ hiraṇyayaṁ tiṣṭhantaṁ*  
*salile veda | sa vāi guhyaḥ prajāpatiḥ z 2 z †na prajāpatim abhy eti*  
*parameṣṭhināu utāita tatra no vrūta ya jyeṣṭhaṁ pado nyayat† z 3 z asti*  
*vāi tat paro bhūmer asti vāi tat paro divaḥ | lokā vāi tasmin samprotās*  
*tasmin hotā prajā imāḥ z 4 z 5 z*

*iti saptādaśakāṇḍe dvitīyo 'nuvākas sapāptaḥ z z*

St 2. In pāda c our ms reads, as all mss of Ś are said to read, guhya.

Stt 3 and 4 have no parallel; the last three stanzas of Ś 10. 7 are not in Pāipp. and may not be original in the hymn.

## 12

[f216b17] *antaṣpātre rerihati duścettan nahiteṣiṇi |* [18] *duraṇḍe*  
*acaṅkrame vakṣamukha vastavāsiniṁ. z 1 z sarvāsāṁ baṇvāvatsākaṁ*  
[19] *nāmayeyāni vidmasi | yāni jātāni vasv abhi nāśyatetasmaṁkaṁ*  
*namāye-*[20]*yāni vidmasi | yāni jātāni vasv abhi nāśyatetasmādānvā*  
*z 2 z karṇā-*[21]*drśa dratāmahāṁ ulukīm keśinīm krakūṁ ṣaḍurimāṁ*  
*barhiṣyan nāśayāmas sa-*[f217a]*dānvā z om nāśayāmas sadānvā z om*

paṇḍugaryām pāla-jatīm asū sūktā [2] nigāriṇi | āmātās sarvā vo vrūmo  
 naśyatetas sadānvā z 3 z yāmanam [3] jambhayanta naktam iśchanti  
 yāturam. | athodanasya saptasya sukhahastāni pralī-[4]yanti tat sad  
 udakamanohitās tā ito nāśayāmasi z 4 z apadannir vakṣa-[5]nānā vasta-  
 gandhās sadānvā | bhaṇvāṁsi nahatośchāmi tikṣṇaśrṅgāiva ṛṣabhaḥ z [6]  
 z 5 z sadānvāsas sadānveyā strīpumsām ubhayām saha | atho sahasvā-  
 [7]n sāmaha vi mṛdo hanmi rakṣasā z 6 z caturdāuṣṭrān kumbhamuškān  
 dīrghake-[8]śān amunsukhām. alavugandhīn ansurān durnāmno nāśa-  
 yāmasi z 7 z [9] stambhe jātādhipāler odākām ruhatīm yaṁstvat. |  
 durnāmnīs sarvās sardhvokā [10] nāśayāmas sadānvā z 8 z yāsām jātāni  
 krośanti hr̥ṣchamtujjale [11] jvala rupavṛkṣeṣu merate z 9 z yā vātā trad  
 utpanti te ca tvā varṣeṇa vi-[12]dyuta | śālāya santiśchatv arām dur-  
 nāmnīs sarvās santokā nāśaya nas sa-[13]dānvā z 10 z

In the right margin of f217a opposite line 2 is a correction which seems to be yānanam: opposite line 9 is ndho: and interlined above the middle of line 4 is tamīto.

Read: antaḥpātre rerihitīm duścitaṁ nihitāiṣiṇīm z †duraṇḍe adhi-  
 cañkramām vakṣomukhām vastavāsinīm z 1 z sarvāsām †baṇvāvat sākaṁ  
 nāmadheyāni vidmasi | yāni jātāni †vasvabhi naśyatetas sadānvāḥ z 2 z  
 karpādarśām ratemadām ulūkīm keśinīm krāntūm | †ṣaḍurimaṁ barhiṣ-  
 yām nāśayāmas sadānvāḥ z 3 z pāṇḍugiryām pāla-jatīm †asāusūktā  
 nigariṇīm | āmātās sarvā vo vrūmo naśyatetas sadānvāḥ z 4 z yā āmanam  
 jambhayanti naktam icchanty āturam | atho janasya saptasya sukhahastā  
 ni pra liyante | tat sad udakam †anohitās tā ito nāśayāmasi z 5 z apadānir  
 vakṣaṇānā vastagandhās sadānvāḥ | †bhaṇvāṁsi nahato śchāmi† tikṣ-  
 ṇaśrṅga ivaṛṣabhaḥ z 6 z sadānvās sadānveyā strīpumsām ubhayān saha |  
 atho sahasvān sāsaha vi mṛdo hanmi rakṣasaḥ z 7 z caturdañṣṭrān kum-  
 bhamuškān dīrghakeśān aśrūmukhān | alābugandhīn asurān durnāmno  
 nāśayāmasi z 8 z stambhe jātā adhipānir odākām ruhantīm †yaṁstvat |  
 durnāmnīs sarvās santokā nāśayāmas sadānvāḥ | yāsām jātāni krośanti  
 †hr̥ṣcham taj jale jvalad upa vṛkṣeṣu merate z 9 z †yā vātātrad utpanti  
 te ca tvā† varṣeṇa vidyutā | śālāyām antas satvaram durnāmnīs sarvās  
 santokā nāśayāmas sadānvāḥ z 10 z 1 z

The next four hymns, which are in effect one, would be more interest-  
 ing if they were more successfully emended than is done here.

St 1. We have here a variant of § 11. 9. 15cd and 16ab.

St 2. This stanza appears as part of st 9 in the next hymn. We may  
 compare § 2. 14. 5cd, and perhaps might read here in c dasyubhyo as §.

St 6. With pada d cf. RV 10. 155. 2d, etc.

St 7. Pada d is § 8. 5. 8d.

St 8. For ab cf. § 11. 9. 17ab.



## 13

[f217a13] yā dhānyāt sambhavanti kṣetrāt pitād v arpitā | kṛtā-[14] d  
 api prāhyā naśyatetas sadānvā z 1 z yās puruṣāṣ pāpagaṁ - - - [15]  
 - - kūkṣā visarpanti | tā vajreṇa sam arpayantir ajetaś śacīpate [16] z 2 z  
 ut tiṣṭhata nī dravata na va hyāstv invī pañcanam. indro vas sarvā-  
 [17] sām sākaṁ garbhān aṇḍāni bhaśchasi z 3 z indra jahi sthūraśaṅkāni  
 [18] mṛṇīhi durniśīṅkuham. | rāyaṁ śakadhūmyaṁ nāsayās sadānvā  
 z 4 z [19] kim āsutārdhvagnihvam ajam āyūṁ ca nighnati | viṭiṭiṅkaṣ  
 pralo-[20] dinīm nāsayāmas sadānvā z 5 z yasyām surabhaṁ dhayad  
 dhveyuṁ ya bha-[21] nvas sadānvā | triṣṭhaṁ kṛṇutām duraṁ yabhā-  
 rasena tṛpyatām asurāpavame [f217b] hitā z 6 z yasyās pīḍava manyatho  
 śīrśaktyāśaye | etā-[2] n na dūṣaṇīm nāsayāmas sadānvā z 7 z apārogām  
 śakadhūmāṁ vr-[3] vrkṣāṇām yānti satvaram. | atho druhaṁdaso grhaṁ  
 praviśantv arā-[4] yyāḥ z 8 z tā sāmikātmavrkā śakhāvaṅkāvanetra puru-  
 hāṁśanī [5] kākanikradā sarvāsām bhaṁḍāvatsākaṁ nāmadheyāni vidh-  
 masi | [6] yadi jātāni vasyati paśyatetas sadānvā z 9 z sahasvirī pra  
 harā-[7] mi māṁśālāṁ viśāsahim. sadānvāghnīm ośadhīm jāitrāyā-  
 [8] śchāvadāmasi z 10 z phaśca 2 z

In the lower margin of f217a immediately below duraṁ of st 6 is tvarāṁ.

Read: yā dhanyāt sambhavanti kṣetrāt pitryād v arpitāḥ | kṛtād api  
 tprāhyā naśyatetas sadānvāḥ z 1 z yās paruṣāṣ pāpagaṁ\* \* \* \*kūkṣā  
 visarpanti | tā vajreṇa samarpayan tiro 'jetaś śacīpate z 2 z ut tiṣṭhata  
 nir dravata na va ihastv tinvipañcanam | indro vas sarvāsām sākaṁ  
 garbhān aṇḍāni bhetsyati z 3 z indra jahi sthūraśaṅkāni mṛṇīhi durṇi-  
 śīṅkuhām | arāyām śakadhūmyām nāsayāmas sadānvāḥ z 4 z tkimā-  
 sutardhvagnihvam t ajam āyūṁ ca nighnatīḥ | viṭiṭiṅkāṁ pralodinīm  
 nāsayāmas sadānvāḥ z 5 z tyasyām surabhaṁ dhayad dhveyuṁ yabhanvāt  
 sadānvāḥ | ttriṣṭhaṁ kṛṇutām duraṁ yabhārasena tṛpyatām asurāpavame  
 hitāt z 6 z yasyās pīḍavamanyate 'tho śīrśaktyāśaye | etām tna dūṣaṇīm  
 nāsayāmas sadānvāḥ z 7 z apā rogām śakadhūmāṁ vrkṣāṇām yānti  
 satvaram | atho durhārdaso grhaṁ pra viśantv arāyāḥ z 8 z tās sāmikāt-  
 mavrkā śakhāvaṅkāvanetrā puruhāṁśanī kanikradā | sarvāsām t bhaṇḍavat  
 sākām nāma dheyāni vidmasi | yāni jātāni tvasyati naśyatetas sadānvāḥ  
 z 9 z sahasinīm pra harāmi tmāṁśālāṁ viśāsahim | sadānvāghnīm  
 ośadhīm jāitrāyācchāvadāmasi z 10 z 2 z

St 3. See Kauś 116. 7 for this stanza: Bloomfield suggests ihāstu  
 nyañcanam in b.

St 7. Pāda c lacks two syllables, which might have been part of a compound with dūṣaṇīm.

St 10. In d māṁsalām might stand but the pāda lacks a syllable.

## 14

[f217b8] yaś cañkāśe bhīmacakṣor a-[9]r agnebhāmṇva sadānve vrājin  
trīṣyaṁ śucim agnim arāyi kim ihe-[10]kṣase | dhūma mābhi pra gāhy  
anistūṣāmi mahānve z 1 z kañkekā-[11]ṣ prīṣad āikāṣ kim uśchrayanty  
abhiśchrayā | caranti naktam durnāmno rāyi sū-[12]takīṣyas tay ito  
nāśayāmasi z 2 z apakrātām abhiśrayā-[13]m ānṛtyantīm kutūhalam.  
kuśūliyaṁ rasabhañjanīm khalāñ jātās tri-[14]vrūkyas tāy ito nāśa-  
yāmasi z 3 z yā ducittā vapane śuṣka khā-[15]danti vaṣmuṣām valardhā  
gardabhīr iva nāśayāmas sadānvā z 4 z [16] yaś puruṣam dahyamānam  
śūnyam agnāu jighatsanti | bhaṇḍānaṣ kuṣṭha nāmāñ-[17]si muṣṭhā-  
greṇa sadānvās tāy ito nāśayāmasi z 5 z yā vi-[18]keśīr unmrtyoranā  
ghoracakṣavaḥ śīrṣāny anyānyāsām vitāvantīr i-[19]vāsate | sadānvā  
vrahmaṇaspate pado bhrūṇāny arpaya z 6 z yāsām ga-[20]ndho nānā-  
rūpaṣ parāitu puruṣam prati | tāgnis sahatām ito jātavedā-[21]s sadānvā  
| stāv ito nāśayāmasi z 7 z garbhān ekaṣ prati [f218a] mṛśam vyāvarti  
sadānvā | ucitas tanvo striyā gava ā rohiṇer iva tāy ito nāśayā-[2]masi  
z 8 z yāṣ pitryāt sambhavantīndrajā nas sadānvā | apa mṛtyum ivāhatum  
pu-[3]nas tvā prati dadhmasi z 9 z āmādinīṣ churādinīr anagnigan-  
dhyādini | amum [4] parebhyo kutam śavamat tasyadānvā | śavaṣ  
kevalācāra kim uśālāsy uśchitah z [5] z 10 phaśca z 3 z

In the left hand margin of f217b opposite line 18 is kṛvaḥ, seemingly meant as a correction of °cakṣavaḥ.

Read: yā śaṅkase bhīmacakṣor agner ṭbhamṇva sadānve | dhrājīm  
trīṣīm śucim agnim arāyi kim ihekṣase | dhūmam abhi pra gāhy ani-  
ṣṭāuṣam sadānve z 1 z kañka ekāṣ prīṣad ekāṣ kim ucchrayanty abhiśriyā  
| caranti naktam durnāmno 'rāyīṣ ṭsutakīṣyas tā ito nāśayāmasi z 2 z  
apakrātām abhiśrayām ānṛtyantīm kutūhalām | kuśūlīm rasabhañjanīm  
khalāj jātās trirokyās tā ito nāśayāmasi z 3 z yā ducitta āvapane śuṣkāṁ  
khadanti vaṣmuṣām | vadabā gardabhīr iva nāśayāmas sadānvāḥ z 4 z  
yāṣ puruṣam dahyamānam śūnyam agnāu jighatsanti | ṭbhaṇḍānaṣ  
kuṣṭhanāmāñsi muṣṭāgreṇaṭ sadānvās tā ito nāśayāmasi z 5 z yā vikeśīr  
ṭunmrtyoranā ghoracakṣavaḥ | śīrṣāny anyāny anyāsām vitanvantīr  
ivāsate | sadānvā vrahmaṇas pate ṭpado bhrūṇāny arpaya z 6 z yāsām  
gandho nānārūpaṣ parāiti puruṣam prati | tā agnis sahatām ito jātavedās  
sadānvās tā ito nāśayāmasi z 7 z garbhān ekaṣ pratimṛśan vyāvartti  
sadānvāḥ | ud itas tanva striyā gāva ā rohiṇīr iva tā ito nāśayāmasi z 8 z  
yāṣ pitryāt sambhavantīndrajā nas sadānvāḥ | apa mṛtyum ivāhantum

punas tvā prati dadhmasi z 9 z āmādinīś churādinīr anagnidagdhādinīh  
| amuñ parebhyo hutañ śavam atta sadānvāh | śavaś kevala ācāraḥ kim  
u śālāsy ucchritaḥ z 10 z 3 z

St 2. Pāda d has appeared frequently.

St 4. In b vaṣmuṣām looks as if it might be a word; perhaps it might  
be in some way kin to maṣmuṣā.

St 6. In pāda d paro might stand.

## 15

[f218a5] yāś kumārīr yās tv avirā yuvatīr yās sadānvā | sarvā yantu  
[6] kurūṭunī kulīnā dhenu sarpatu rāyī raṣibhā hitā z 1 z tābhyo rudro  
vi [7] sṛṇatv amaghamadhy aghaghātvinī | tās tvā hantu vidyutā  
vajreṇāna-[8] parārdhināh tāsāntam nakra mośchiṣam indra bhañdhās  
phalīkuru z 2 z [9] kumārān ekā sthvirān yādanti praghātini | tān indro  
hantu vṛtrahā [10] yo devo viśvād rakṣāñsi sedhatu z 3 z yās ca dāsīr  
asurāṇām manu-[11] syebhyaś ca yās kṛtāh ubhe hastāś parā yanti parā  
yanti parāvatiñ nava-[12] tiñ nāvyaṭi z 4 z yāni śāmyathā sthāmād rātrī  
yakṣāni prerate | [13] agniś tvā sarvāsantyo viśvād rakṣāñsi sīdhatu  
z 5 z yā rakṣikaś kali-[14] lāntāpsu jātāś purīkayā | gopāsām eko veda  
yato jātās sadānvā | [15] s tāy ito nāśayāmasi z 6 z yāsām ghoṣa\* saṅgatā  
vṛkān āpi [16] va gaṅgana | mṛcam kaśāmayi vāram prayaschantīm  
pratigrahā vāśayāma-[17] s sadānvā z 7 guruśchāyā mūladāyām śīśu-  
mākām pratiśrukā [18] atiduhmā vyatarantiñ vyatulimām. | sarvās cañ-  
ḍasanaptyo nāśayāma-[19] s sadānvā z 8 z yāvantīn nāmahukām tvañ  
stanīkām vṛñndha patim. | [20] ūpridantiñ anāmikān nāśayān nas  
sadānvā z 9 z vāvadākā-[f218b] m albagāsām vijavram cavum bavrum. |  
rāyīm vātam ejayān nāśayāmas sadānvā | [2] z 10 z phaśca 4 z iti  
saptādaśakaṇḍe tṛtīyo nūvākas samāptaḥ z z

Read: yāś kumārīr yās tv avirā yuvatīr yās sadānvāh | sarvā yantu  
kurūṭunīh kulīnādhenuh sarpatv arāyī †raṣibhā hitā z 1 z tābhyo rudro  
vi sṛjatv †amaghamadhy aghaghātinih | tā astvā hantu vidyutā vajreṇā-  
naparārdhinā | †tāsāntam śakra mocchiṣam indra bhañdhās phalīkuru  
z 2 z kumārān ekā sthvirān yā adanti praghātinih | tā indro hantu  
vṛtrahā yo devo viśvād rakṣāñsi sedhatu z 3 z yās ca dāsīr asurāṇām  
manuśyebhyaś ca yās kṛtāh | ubhayīs tāś parā yanti parā yanti parāvato  
navatiñ nāvyaṭi ati z 4 z yāni †śām yathāsthāmād rātrī yakṣāni prerate |  
agniś tā sarvā santokā viśvād rakṣāñsi sedhatu z 5 z yā †rakṣikaś kalilāntā  
apsu jātāś purīkayāh | gopā āsām eko veda yato jātās sadānvās tā ito  
nāśayāmasi z 6 z yāsām ghoṣās saṅgatā vṛkānām iva †gaṅgaṇa | mṛcam  
kaśām ayovārām prayaschantīm pratigrahām nāśayāmas sadānvāh z 7 z  
guruchāyām mūladāyām śīśumākām pratiśrukām | atiduhmām vita-

rantīm †vyatulimām | sarvās †caṇḍasanaptyo nāśayāmas sadānvāḥ z 8 z  
yāvantīm nāmahukām tvaṁ stanikām vṛndhy apatim | amradantīm  
anāmikām nāśayāmas sadānvāḥ z 9 z vāvadākām albagāsām vijavarām  
cavūm vavrūm | arāyīm vātamejayām nāśayāmas sadānvāḥ z 10 z 4 z  
iti saptādaśakāṇḍe tṛtīyo 'nuvākas samāptaḥ z z

St 2. In pāda e the ms reading nakra is due to a slight defacement of the sign śa.

St 4. For pādas cde see § 8. 5. 9ef, which might well be emended to read as here.

St 8. There appears to be a list of names of sadānvās here, not necessarily having meanings: pāda d is defective.

St 9. It seems that there are more names here, but the latter part of this hymn is especially unclear.

## 16

(§. 12. 4)

[f218b3] dadāmīty eva vrūyād anu cāinām atutsataḥ vaśām vrahmabhyo  
yādamadbhyas tat prajāvad apatyā-[4]vat. z 1 z prajāya su vi krīte  
paśubhiś copa dasyati | ārṣeyobhyo yācadbhyo [5] devānām gām  
nirūśchati z 2 z kūṭayāsyā saṁ śīryante śronayā kāṭam andati | va-  
[6]vansuyā dahyante stahā kāṇayā jīyate svam. z 3 z vilohito adhiṣṭhānās  
cha-[7]kuno vindati gopatim. | tathā vaśūyāsvām vidyūm duritagrā hy  
uścase z 4 z yo syā-[8]ś karnāvāskanonyānyā sa deveṣu vṛścate lakṣmīḥ  
kurvitam asyate katiyuḥ kṛṇoti [9] śvam. 5 padodasyādhiṣṭhānād  
vikulamdrvin nāma vindati | anāmnāt saṁ śīryante | ā-[10]ha mukhenop-  
pajighrati | 6 yad asyā gopatāu matvā loma dhvām̐kṣo ajihalaṭ. tata-  
[11]ś kṛśorā mriyante vatsāṁś ca śāko vṛkā | 7 yad asyāś kasmāś cid  
bhogūya vālān kaś cit pra [12] kṛntati | tataś kumārā mryante yakṣmās  
carat satyavāmnāḥ | 8 yad asya plaplulanāya makṛ-[13]d devī samasyati  
| tato pirūpaṁ jīyate tasmād dravyeṣvatenasā | 9 jāyamāno abhijā-  
[14]yate devān savrāhmaṇān pacasā | tasmād vrahmabhyo deyiṣā tad āhus  
sasya gopanām. [15] z 10 z

In the left margin of f218b opposite line 13 is sva correcting the first letters of the line.

Read: dadāmīty eva vrūyād anu cāinām abhutsata | vaśām vrahmabhyo  
yācadbhyas tat prajāvad apatyavat z 1 z prajāyā sa vi krīṇite paśubhiś  
copa dasyati | ya ārṣeyebhyo yācadbhyo devānām gām na ditsati z 2 z  
kūṭayāsyā saṁ śīryante śronayā kāṭam ardati | vaṇḍayā dahyante grhā  
kāṇayā jīyate svam z 3 z vilohito adhiṣṭhānāc chakno vindati gopatim |  
tathā vaśāyās sāmvidyām †duritagrā hy ucyase z 4 z yo 'syāś karnāv

āskunoty ā sa deveṣu vṛscate | lakṣmīṣ kurva iti maṇsyate kaṇiyaṣ kṛṇoti  
svam z 5 z pador asyā adhiṣṭhānād viklindur nāma vindati | anāmanāt  
saṁ śīryante yā mukhenopajighrati z 6 z yad asyā gopatāu loma dhvāṅkṣo  
ajhiḍat | tataṣ kisorā mriyante vatsāṁś ca ghātuko vṛkaḥ z 7 z yad asyāṣ  
kasmāi cid bhogāya bālāṁ kaś cit prakṛntati | tataṣ kumārā mriyante  
yakṣmaṣ caraty ṭatyavamnāḥ z 8 z yad asyāḥ palpūlanam cakṛd †devī  
samasyati | tato 'pīrūpaṁ jāyate tasmād avyeṣyad enasaḥ z 9 z jāya-  
mānābhi jāyate devān savrāhmanān vaśā | tasmād vrahmabhyo deyaīṣā  
tad āhus svasya gopanam z 10 z

St 3. In pāda d Ś has dīyate, but it does not seem necessary to restore it here.

St 4. In pāda d Ś has duradabhnā: our ms might intend something like durabhagnā.

St 8. In pāda d Ś has anāmanāt.

St 9. In pāda b Ś has dāsi.

## 17

## (Ś. 12. 4)

[f218b15] ya enām vanim āyānti teṣām devakṛtā vaśā | vrahmajyāīyan  
tad avruvan ya e-[16]nām nupriyāyate z 1 z ya enām yācamadhya ārṣeyebhyo niruśchati | ā sa deveṣu [17] vṛscante vrāhmanānāṁ ca manyave  
z 2 z yasyānya syād vaśābhogo nyām iśchetu [18] barhiṣaḥ hiṁsrāṇi  
dhatsvā gopatīm yācitā ca na ditsati z 3 z yathā śevadhi-[19]n nihito  
vrahmanānām dadad vaśā | tām etad āyanti yasmin kasmiṁś ca jāyate  
z 4 z [20] sam etad āyanti yadad vaśām vrāhmaṇābhiḥ athāitānyanyaṁ  
ṇaviyād evasyādhirohaṇam. [21] z 5 z cared evā trāihayaṇād avijñāca  
kadā sati | vaśām ca vidyān nārada vrā-[22]hmaṇas tarukhiṣyā z 6 z ya  
enām avaśām aha devānām nahitam nidhim. ubhāu ta-[23]smāi bha-  
vāśarvāu parikramāṣasasyaca z 7 z duritavīnapā śaye dhāvatāṁ ca nu  
diścha-[f219a]ti | nāsmāi kāmā samṛddhate yam adatvā cikīrṣati z 8 z  
yo syād udho nveśayo [2] syā stanān ubhā | ubhenevāinām duhe cātum  
ced aśakad vaśām. z 9 z devā [3] vaśām yācanti mukhaṁ kṛtvā vrāh-  
maṇam. | teṣām ca sarveṣām anadadhyeḥaṁ nayati [4] mānuṣā z 1 z  
phaśca 2 z

Read: ya enām vanim āyanti teṣām devakṛtā vaśā | vrahmajyeyam  
tad avruvan ya enām nu priyāyate z 1 z yo devānām gām yācadbhya  
ārṣeyebhyo na ditsati | ā sa deveṣu vṛscate vrāhmaṇānām ca manyave  
z 2 z yasyānyaḥ syād vaśābhogo 'nyām iccheta tarhi saḥ | hiṁsrā †ni  
dhatsvā† gopatīm yācitām ca na ditsati z 3 z yathā śevadhir nihito vrah-  
maṇānām tathā vaśā | tām etad āyanti yasmin kasmiṁś ca jāyate z 4 z  
svam etad āyanti yad vaśām vrahmaṇā abhi | yathāitān anyaj jiniyād

evāsyā adhirohaṇam z 5 z cared evā trāihāyaṇād avijñātagadā satī |  
 vaśām ca vidyān nārada vrāhmaṇās tarhy eṣyāh z 6 z ya enām avasām  
 āha devānām nihitam nidhim | ubhāu tasmāi bhavāśarvāu parikram-  
 yeṣum asyataḥ z 7 z †duritav enam ā śaye dhāvitām ca na ditsati |  
 nāsmāi kāmas sam ṛdhyate yam adattvā cikīrṣati z 8 z yo 'syā ūdho na  
 veda yo 'syā stanān uta | ubhayenāivāinām duhe dātum ced aśakad vaśām  
 z 9 z devā vaśām yācanti mukhaṁ kṛtvā vrāhmaṇam | teṣām ca sarveṣām  
 adadad dheḷam nyeti mānuṣaḥ z 10 z 2 z

St 2. Compare above, 16.2cd; we should not hesitate to read yo devānām in a.

St 3. Pāda c was probably something like the version in Ś, but I have not been able to restore a satisfactory reading.

St 8. See above, 16.4d.

## 18

## (Ś. 12.4)

[f219a4] *heḷa paśūnām nayati vrāhmaṇebhyo dadad vaśām.* | [5]  
*devānām nihitam bhāgam ṛtāsenu priyāyate z 1 z idam me śate yāceyu-*  
*[6]r vrāhmaṇā gopatiṁ vaśā | athāitām devā vruvante vo ha viduṣo vaśā*  
*z 2 z [7] ya evam viduṣe datvā yathānyasmādidad vaśā | durgā tasmā-*  
*dhiṣṭhāne pṛthivi-[8]s sahadavatā z 3 z devā vaśām ayājam asminn agre*  
*ajāyate | tām e-[9]tām vidyām nāradaḥ saha dāivair udājita z 4 z ana-*  
*patyam alpapaśūm va-[10]śā kṛṇotu pūruṣam. vrāhmaṇāś ca yācitām*  
*nupriyāyata | agniṣomā-[11]bhyām kāmāya mitāvaruṇāya ca | yebhyo*  
*yācanti vrāhmaṇās tebhya vṛ-[12]ścate dadhat. | yāvad asyām gopatir*  
*nopaśṇūyād ṛja sbayam. | taretasva tā-[13]vad goṣu nāsyā śrutā grhe*  
*sya | yo syā rucopaśrutayātha goṣv acīcarat. | [14] āyuś ca tasya śchabham*  
*ca devā vṛścanta heḷatā | vaśā caranti bahudhā de-[15]vatām nihito*  
*nidhiḥ āviṣkṛṇuṣva rūpāṇi yathā sthāma jighāṁsati | [16] ito ha vrāh-*  
*mabhyo vaśāya | aṣṭhāya kṛṇute namaḥ z 10 z phāśca 3 zz*

Read: heḷam paśūnām nyeti vrāhmaṇebhyo 'dadad vaśām | devānām  
 nihitam bhāgam martaś cen nu priyāyate z 1 z yad anye śataṁ yāceyur  
 vrāhmaṇā gopatiṁ vaśām | athāitām devā avruvann evam ha viduṣo vaśā  
 z 2 z ya evam viduṣe 'dattvāthānyasmā 'dadad vaśām | durgā tasmā  
 adhiṣṭhāne pṛthivī sahadavatā z 3 z devā vaśām ayācan yasminn agre  
 ajāyata | tām etām vidyān nāradaḥ saha devāir udājatā z 4 z anapatyam  
 alpapaśūm vaśā kṛṇoti pūruṣam | vrāhmaṇāś ca yācitām <athāinām>  
 nu priyāyate z 5 z agniṣomābhām kāmāya mitrāya varuṇāya ca | yebhyo  
 yācanti vrāhmaṇās tebhya āvṛścate 'dadat z 6 z yāvad asyā gopatir  
 nopaśṇūyād ṛcas svayam | cared asya tāvad goṣu nāsyā śrutvā grhe syāt  
 z 7 z yo 'syā rca upaśrutayātha goṣv acīcarat | āyuś ca tasya śubham ca

devā vṛścanti heḷitāḥ z 8 z vaśā carantī bahudhā devānām nihito nidhiḥ |  
 āviṣkṛṇuṣva rūpāṇi yathā sthāma jighāṁsati z 9 z <āvir ātmānaṁ kṛṇute  
 yathā sthāma jighāṁsati |> uto ha vrahmabhyo vaśā tya | aṣṭhāyat  
 kṛṇute manaḥ z 10 z 3 z

St 7. At the end of pāda d Ś has vaśet, which Whitney emended to vaset; this latter is given in Lindenau's revision.

St 8. In pāda c Ś has bhūtim for our emended śubham.

St 9. In pāda d (and in 10b) Whitney suggests jigāṁsati.

## 19

(Ś. 12.4)

[f219a17] manasā saṅkalpayati tad devān api gaśchati | tato ha vrāh-  
 maṇo vaśām upapra-[18]yanti yācitum. | svadhākāreṇa pitṛbhyo yajñena  
 devebhyah dānena rāja-[19]ktyo vaśāyā mātur heḷanama gaśchati z 1 z  
 vaśā rājanya te mātā [20] stathā sambhūtam akraśaḥ tasyāhur anarpanam  
 yad vrahmabhyaḥ pradīyate | yad ā-[21]jyam pratijagrāham ālumpet  
 srjo agnaye | tato vrahmaṇo [22] vaśām agneye vṛscate dadhata | puroḷāsa  
 vatsā madughā loke syopa ti-[f219b]ṣṭhati | saḥassāi sarvān kāmān duhī  
 vaśā pritiḍahe duhe | sarvān kāmān yamarājye va-[2]śā prati duhe duhe  
 | tathāhur nārakaṁ tv ekaṁ niruddhāniśca yācitām. vaviyamānā [3]  
 carati kruddha gopataye vaśā | vehataṁ sāmānyamāno mṛtoḥ paśeṣu  
 baddhyatām. | yo [4] vehataṁ manyamāno gaheṣu pacate vaśām. | asyaṣva  
 putrān pautrāś cātayate vṛha-[5]spatiḥ saḥadesā cardhatati carantī goṣu  
 gor api | tato gopataye vaśādaduṣe [6] viśahan duhe | priyām paśūnām  
 bhavati yad vrahmabhyaḥ pradīyate | atho vaśāyās tat pri-[7]yam yad  
 devatāhavir asyaḥ z phaśca 4 z

In the top margin of f219b above saḥassāi is smāi and above that is sam: in the same margin is ndhāni correcting niruddhāni of line 2.

Read: manasā saṅkalpayati tad devān api gacchati | tato ha vrahmaṇo  
 vaśām upaprayanti yācitum z 1 z svadhākāreṇa pitṛbhyo yajñena deve-  
 bhyah | dānena rājanya vaśāyā mātur heḷam na gacchati z 2 z vaśā  
 rājanya te mātā tathā sambhūtam agraśaḥ | tasyā āhur anarpanam yad  
 vrahmabhyaḥ pradīyate z 3 z yad ājyam pratijagrāha sālumpet sruco  
 agnaye | tato 'vrāhmaṇo vaśām agnaye vṛscate 'dadat z 4 z puroḷāsavatsā  
 sudughā loke 'syopa tiṣṭhati | sāsmaī sarvān kāmān duhe vaśā pra-  
 daduṣe duhe z 5 z sarvān kāmān yamarājye vaśā pradamuṣe duhe |  
 tathāhur nārakaṁ tv ekaṁ nirundhānasya yācitām z 6 z pravīyamānā  
 carati kruddhā gopataye vaśā | vehataṁ mā manyamāno mṛtoḥ paśeṣu  
 badhyatām z 7 z yo vehataṁ manyamāno gr̥heṣu pacate vaśām | apy asya  
 putrān pautrāś ca cātayate vṛhaspatiḥ z 8 z mahad eṣā †carvatati carantī

goṣu gāur api | tato gopataye vaśādaduṣe viṣaṁ duhe z 9 z priyaṁ  
paśūnām bhavati yad vrahmabhyaṣ pradīyate | atho vaśāyās tat priyaṁ  
yad devatāhaviṣ asyāḥ z 10 z 4 z

St 2. Ś has devatābhyaḥ in b.

St 4. In pāda a Ś has pragrhitam, and does not have sā in b; in our version agnaye is awkward. Ś has brahmabhyo in c.

St 5. Pāda d is given here and in 6b as in Ś; but it may be that pratiduhe could stand.

St 6. Ś has lokam at the end of pāda b.

St 8. In pāda b Ś has amā ca; in d yācayate.

St 10. For pāda d Ś has yad devatrā haviḥ syāt.

## 20

## (Ś. 12.4)

[f219b7] yā vaśād udakalpaye devā yajñā-[8]n udetya tāsām vilapatiṁ  
bhīmām udāṣkuruta nārada | tām devāmīmānsanta [9] vaśeyāmn nu  
vaśeti | tām avravīm nārada yeṣā vaśāvām vaśatamā | kata na [10] vaśā  
nārada yās tām vettha manuṣyajā | katimāsām bhīmatamā kasyā nāśnī-  
[11]yātha vrāhmaṇā | viluptyā vrhaspate | yā ca mūtabaśā vaśā | tāsām  
nā-[12]śnīyācavrahmaṇo yās śamseda bhūtyām. namas te stu nāra-  
dāniṣṭha vidu-[13]ṣe vaśām katamāsām bhīmatamām yāsadatvā parā-  
bhava | viluptyām vrha-[14]spataye yā ca mūtavaśā vaśā | tāsām nāśnīyātha  
vrāhmaṇo yās śam-[15]seda bhūtyām. | triṇi vāi vaśā jātāni viluptyis  
sūtavaśā vaśā | tā-[16]ṣ pra yaśched vrāhmabhyas syonādvaska pra-  
jāpatāu | etad avo vrāhmaṇā haviṣ ita ma-[17]nvīta yājitaḥ vaśām ced  
enām yādeyur yā bhīmādaduṣo grhe | de-[18]vā vaśāmi upāvadam sa no  
rājata helitā | etābhir igbhir bhedasya [19] tasmād vāi sa parābhavat. |  
utāitām bhedo nāradaḍ vaśām indreṇa yācitaḥ [20] tasmā tvam devā  
yanāso nṛṣṭhinnād ahan uttare | ye vaśāyādā-[21]nāya vadanti pari-  
rāprñāḥ indrasya manyave jālmā vṛścante cityā | [f220a] yo gopatiṁ  
parāñīyāyathāhur mā dajā yati | rudrasyāstām hetim te paryanti [2]  
cetasaḥ yadi hutām yady ahutām samāva pacate vaśām. | devān savrā-  
[3]hmanān ṛtvā jihmo lokām nirur uśchati z 10 z phaśca 5 z ity atharva-  
[4]ñipāipalādāśākhāyām saptādaśakāṇḍe caturtho nuvākāḥ zz [5] zz zz

In f219b8 bhāmām was written and a second hand corrected to bhīmām; also the ā in °mīmānsanta is by correction, and in the next line the anusvara dot over yeṣām has been crossed out; similarly in ll. 13 and 14.

Read: yā vaśā udakalpayan devā yajñān udetya | tāsām viluptyām  
bhīmām udākuruta nāradaḥ z 1 z tām devā amīmānsanta vaśeyām  
avaśeti | tām avravīm nārada eṣā vaśānām vaśatamā z 2 z kati nu vaśā



nārada yās tvaṁ vettha manusyajāḥ | katamāsām bhīmatamā kasyā  
 nāśnīyād avrāhmaṇaḥ z 3 z vilīptyā vṛhaspate yā ca sūtavaśā vaśā |  
 tāsām nāśnīyād avrāhmaṇo ya āśaṁseta bhūtyām z 4 z namas te 'stu  
 nārādānuṣṭhu viduṣe vaśā | katamāsām bhīmatamā yām ādattvā parā-  
 bhavet z 5 z vilīptī yā vṛhaspate yā ca sūtavaśā vaśā | tāsām nāśnīyād  
 avrāhmaṇo ya āśaṁseta bhūtyām z 6 z trīṇi vāi vaśājātāni vilīptī sūta-  
 vaśā vaśā | tāḥ pra yacched vrahmabhyas so 'nāvrasakaḥ prajāpatāu z 7 z  
 etad vo vrāhmaṇā havir iti manvīta yācitāḥ | vaśām ced enām yāceyur  
 yā bhīmādaduṣo gr̥he z 8 z devā vaśām upāvan sā no rājata hīlītā |  
 etābhir ṛgbhir bhedasya tasmād vāi sa parābhavat z 9 z utāitām bhedo  
 nādādād vaśām indreṇa yācitāḥ | tasmāt taṁ devā enaso †nṛṣṭhinnād  
 ahamuttare z 10 z ye vaśāyā adānāya vadanti parirāpiṇaḥ | indrasya  
 manyave jālmā ā vṛścante acittyā | z 11 z yo gopatiṁ parāṇiyāthāhur  
 mā dadā iti | rudrasyāstām hetim te pari yanti 'cetasaḥ z 12 z yadi hutām  
 yady ahutām amā vā pacate vaśām | devān savrāhmaṇān ṛtvā jihmo  
 lokān nir ṛchati z 13 z 5 z

ity atharvanīkapāippalādaśākhāyām saptādaśakāṇḍe caturtho 'nuvākaḥ  
 zz zz

St 1. In pāda b Ś has yajñād: the ms reading vilapatiṁ may have  
 arisen from vilīptyaṁ through vilipatyām.

St 9. If pāda b as given above is correct its meaning does not fit  
 well into the context; we may have only a corruption of the Ś pāda, na no  
 'dād iti hīlītāḥ.

St 10. In pādas cd Ś has āgaso 'vṛścann.

St 12. In pāda d Ś has acittyā.

## 21

[f220a5] asrñ māṁsam tvacāṁ peṣṭra sambhṛṇaṁ saṁsā śarīram. |  
 agniḥ kravyā-[6]d atv āmuṣyāmuṣyāyaṇasyāmuṣyāḥ putrasyaṇprātaryāva-  
 dbhyo devebhyas sāmīyāva-[7]dbhyo devebhyo viśvadānī yāvadbhyo deve-  
 bhya amum āmuṣyāyeṇam amuṣyāḥ pu-[8]tram ā vṛścāmi z vāiśvānarāya  
 kṣipradhanvane amum āmuṣyāyeṇam anu-[9]ṣyaḥ putram ā vṛścāmi z  
 kṣipradhanvām kṣiprahastā amum āmuṣyāyaṇam amu-[10]ṣyāḥ putrasya  
 hr̥dām akṛnn atasthe pravṛddhyā | indrāgnībhyām prajāpataye parama-  
 [11]ṣṭhine somāya rājñe varuṇāya rājñe pāuṣṇe dhātṛe savitrē tvaṣṭṛe  
 amum āmumuṣyā-[12]yeṇam anuṣyāḥ putram ā vṛścāmi | uṣase ahne rātṛe  
 sūryāyāmum vīru-[13]dbhyo oṣadhībhyo vanaspatībhyo vānaspatyebhyo  
 amum. yad āvatsarāya pari-[14]vatsarāya saṁvatsarāya vṛhate viśvarū-  
 pāyāmum ādbhis saṁvatsarāyāmum. [15] z phaśca 1 z

Read: asrñ māṁsam tvacāṁ peṣṭraṁ sambharaṇam ānsān śarīram  
 agniḥ kravyād attv amuṣyāmuṣyāyaṇasyāmuṣyāḥ putrasya z 1 z prātaryā-

vadbhyyo devebhyas sāyamnyāvadbhyyo devebhyo viśvadāniyāvadbhyyo devebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 2 z vāiśvānarāya kṣipradhanvane amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 3 z kṣipradhanvan kṣiprahastāmum āmuṣyāyaṇam amuṣyāṣ putram tya hṛdaṁ akr̥n na tastheṭ pravṛddhyā z 4 z indrāgnibhyāṁ prajāpataye parameṣṭhine somāya rājñe varuṇāya rājñe pūṣṇe dhātṛe savitṛe tvaṣṭṛe amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 5 z uṣase ahne rātraye sūryāyāmum ° ° ° ° z 6 z vīrudbhya oṣadhībhyo vanaspatibhyo vānaspatyebhyo amum ° ° ° z 7 z idāvatsarāya parivatsarāya saṁvatsarāya vṛhate viśvarūpāyāmum ° ° ° ° z 8 z adbhyyas saṁvatsarāyāmum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 9 z 1 z

St 4. The only further suggestion I can make is that we read hṛdayaṁ yakṛn.

## 22

[f220a15] digbhyyo antardeśebhyāśābhyāśāpālebhyo amum. | ṛtu-[16] bhyārtarebhyo adhipatibhyāṁ adhipatyebhyo amum vasobhyyo rudrebhyas sādhyebhya āpte-[17]bhyo amum. | ṛṣibhyārṣebhyāyebhyo űgirobhyāṁ girasebhyo amum. marudbhyyo [18] āsvibhyāṁ vrahmaṇe vrahmaṇaspate | amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛ-[19]ścāmi | ye mbaś cakrur ye mbarajirdhṇus tebhyyas svakratubhyas svaśkālebhyo amum. [20] tebhyyas svakratubhyas svaśkāṛā amum. | ye tapas cakrur ye tapojiṣṇus te-[21]tapaskṛtyas tapaskārebhyo amum. te tapaskṛdbhyas tapaskāṛā [f220b] mum. ye vrahma cakrur ye vrahmajīṣṇus tebhyyo vrakṛdbhyo vrahmakārebhyo amum. amum ā-[2]muṣyāyaṇam amuṣyāṣ putram ā vṛścāmi | te vrahmakṛto vrahmakāṛāmam āmuṣyā-[3]yaṇam amuṣyāṣ putram parā bhāvayantu | aghāriṇim amum aghaviddhāmbikeśṛi[4]m upapratimāso ktandevamanuṣyāṣ paśyantu | vayāṅsi śakunavayo mum āmuṣyāye-[5]ṇam amuṣyāṣ putram ruduṣiṇ aliklusāka gr̥ddhrāṣ kaṅkāṣ suvarṇāṣ śvāpadāṣ pa-[6]tatriṇo vayāṅsi śakunayo mum āmuṣyāyaṇam amuṣyāṣ putrasyādahane carantu zz [7] phaśca 2 zz

The last line of f220a does not run quite to the right hand margin, but this seems to have been the intention of the scribe: Bm has no indication of lacuna.

Read: digbhyyo antardeśebhya āśābhyā āśāpālebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 1 z ṛtubhya ārtarebhyo adhipatibhya ādhipatyebhyo amum ° ° ° z 2 z vasubhyyo rudrebhyas sādhyebhya āptebhyo amum ° ° ° z 3 z ṛṣibhya ārṣeyebhyo űgirobhya āṅgirasebhyo amum ° ° ° z 4 z marudbhyyo āsvibhyāṁ vrahmaṇe vrahmaṇaspate amum ° ° ° z 5 z ye 'mbhaś cakrur ye 'mbarajīṣṇavas tebhyyas svakṛdbhyas svakārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 6 z te svakṛto svakāṛā amum āmuṣyāyaṇam amuṣyāṣ putram parā

bhāvayantu z 7 z ye tapaś cakrur ye tapojiṣṇavas tebhyo tapaṣkṛdbhyas tapaṣkārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 8 z te tapaṣkṛtas tapaṣkāṛā amum āmuṣyāyaṇam amuṣyāṣ putraṁ parā bhāvayantu z 9 z ye vrahma cakrur ye vrahmajīṣṇavas tebhyo vrahmakṛdbhyo vrahmakārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 10 z te vrahmakṛto vrahmakāṛā amum āmuṣyāyaṇam amuṣyāṣ putraṁ parā bhāvayantu z 11 z aghāriṇīm amūm aghaviddhām vikeśīm upa pratimā †soktan devamanuṣyāṣ paśyantu z 12 z vayāṁsi śakunayo ‘mum āmuṣyāyaṇam amuṣyāṣ putraṁ <parā bhāvayantu z 13 z> ruduṣīr alikluśākā grdhrāṣ kaṅkāṣ suvarṇāṣ śvāpadāṣ patatṛiṇo vayāṁsi śakunayo ‘mum āmuṣyāyaṇam amuṣyāṣ putram ādahane carantu z 14 z 2 z

St 12. The first part of this seems doubtful to me.

## 23

[f220b7] *tad āpaṣ pra vāhatā avadyaṁ ca malaṇ ca yat. | yad va*  
*svapnim ārima [8] yad rjā arṣata mūlima | āpas sapta sravantis tā no*  
*muñcantv aṇhasaḥ muñca-[9]ntu mā śapathyād atho vārunyād uta |*  
*atho yamasya paḍbīṣād viśvasmād eva ki-[10]lviṣāt. | jāhāsiṁsād*  
*duṣvapnyād druhe mā muñcantu varuṇasya pāśāt. ma-[11]hyam indro*  
*varuṇo vṛhaspatis savitā varca dadhaṁ | bhrātṛvyaṁ sāu sapatnāsa so*  
*me bhrā-[12]trvyaṁ sāu mapatnaḥ ta hanmi taṁ duṣvapnena vidyati*  
*tam unā iṣṭāyāvena viddhyāmi [13] taṁ kṣītāyāvena viddhyāmi tam*  
*adharāṇcam mṛtyum atha nabhya purādāśi z ph3 z*

In the left margin of f220b opposite line 13 is sma, and somewhat below it is sam; in the same line nabhya is changed to natya by interlinear correction.

Read: etad āpaṣ pra vāhatāvadyaṁ ca malaṇ ca yat | yad vā duṣvapnyam ārima yad †rjā arṣata† mūlam z 1 z āpas sapta susravantis tā no muñcantv aṇhasaḥ | muñcantu mā śapathyād atho vārunyād uta z 2 z atho yamasya paḍbīṣād viśvasmād devakilbiṣāt | jāhāsiṁsād duṣvapnyād druho mā muñcantu varuṇasya pāśāt z 3 z mahyam indro varuṇo vṛhaspatis savitā varco dadhan | †bhrātṛvyaṁ sāu sapatnāsa so me bhrātṛvyaṁ sāu sapatnaḥ† | taṁ hanmi taṁ duṣvapnena vidhyāmi tam †unā iṣṭāyāvena vidhyāmi taṁ kṣītāyāvena vidhyāmi tam adharāṇcam mṛtyum †athanatya purodāśi z 4 z 3 z

Some of this has parallels in Ś. For st 1ab cf. Ś 7. 89. 3ab; st 2 cf. Ś 7. 112. 1cd and 2ab; st 3 cf. Ś 7. 112. 2cd and Ś 2. 10. 1.

## 24

[f220b14] vidma te svapne janitraṁ pāpmanaṣ putro sy abhūtyādhijātor yamasya karaṇaḥ tan tvā [15] svapna tathā vidmā yo bhādras svapnas svapnamayaṣ pāpas taṁ dviṣate pra hiṇma | tam a-[16]smāi gamayāmas tenenaṁ viddhyāmo bhūtyāinaṁ viddhyano nibhūtyāinaṁ ma vidyā-[17]saṣ parābhūtyāinaṁ vidyāmo grāhyenaṁ vidyāmaś camaścāinaṁ vidyāmo agnedaṁ [18] kravyādh ā vṛścāmo devānām enaṁ ghorāiṣ krūrāiṣ preṣyad api peṣyāmo vāiśvānara-[19]syāinaṁ daṇṣṭayor api dadhma janitraṁ grāhyaṣ putro sa nīrityādhi | janitraṁ varuṇaṣ pu-[20]tro si varuṇānyādhi | janitraṁ sahaṁnaṣ putro si rātryādhi | janitraṁ diva-[21]s putro si bhūmyādhi | janitraṁ vānaspatyānām putro si oṣadhībhyo janitraṁ i-[22]ndriyaṣ putro si krāṇayādhi | janitraṁ rakṣasām prabhṛvesy ādrardhobhyo dhi | vidhma-[f221a]he te svapna janitraṁ gandharvānām putro sy apsaroḥo dhijāto yamasya karaṇaḥ tan tvā [2] svapnetu triṇi z phaśca 4 z

In the top margin of f221a is karaṇaḥ correcting karaṇaḥ.

Read: vidma te svapna janitraṁ pāpmanaṣ putro 'sy abhūtyā adhijāto yamasya karaṇaḥ | taṁ tvā svapna tathā vidma | yo 'bhādras svapnas svapnamayaṣ pāpas taṁ dviṣate pra hiṇma z 1 z tam asmāi gamayāmas tenāinaṁ vidhyāmo 'bhūtyāinaṁ vidhyāmo nirbhūtyāinaṁ vidhyāmaṣ parābhūtyāinaṁ vidhyāmo grāhyāinaṁ vidhyāmas tamasāinaṁ vidhyāmo agnīnāinaṁ kravyadā vṛścāmaḥ z 2 z devānām enaṁ ghorāiṣ krūrāiṣ pre-ṣāir api preṣyāmo vāiśvānaraṣyāinaṁ daṇṣṭrayor api dadhmaḥ z 3 z vidma te svapna janitraṁ grāhyaṣ putro 'si nīrṭtyā adhijāto ° ° | ° ° | ° ° z 4 z vidma te svapna janitraṁ varuṇasya putro 'si varuṇānyā adhijāto ° ° | ° ° | ° ° z 5 z vidma te svapna janitraṁ sāmnaṣ putro 'si rātryā adhijāto ° ° | ° ° | ° ° z 6 z vidma te svapna janitraṁ divaṣ putro 'si bhūmyā adhijāto ° ° | ° ° | ° ° z 7 z vidma te svapna janitraṁ vānaspatyānām putro 'sy oṣadhībhyo adhijāto ° ° | ° ° | ° ° z 8 z vidma te svapna janitraṁ indrasya putro 'si †krāṇayā adhijāto ° ° | ° ° | ° ° z 9 z vidma te svapna janitraṁ rakṣasām putro 'sy †adrardhobhyo 'dhijāto ° ° | ° ° | ° ° z 10 z vidma te svapna janitraṁ gandharvānām putro 'sy apsaroḥbhyo adhijāto yamasya karaṇaḥ | taṁ tvā svapna tathā vidma | yo 'bhādras svapnas svapnamayaṣ pāpas taṁ dviṣate pra hiṇma z 11 z 4 z

For st 1 and stt 4-11 cf. § 16. 5, and for stt 2 and 3 cf. § 16. 7 1-3. In st 10 perhaps we might read gandharvebhyo.

## 25

[f221a2] *dyāvāprthivī ahorātre nakṣatra payasaḥ* [3] *yad amaham amuṣ-*  
*minn āmuṣyāyane amuṣyāṣ putreṇa duṣvapniṁ vrajet. yad a-*[4] *smās-*  
*yutyā aṣṭādaśakī mā pra gāma matho vayaṁ sā yajñād indrā somenaḥ*  
[5] *mā tasthāu no arātayaḥ yo yajñasya prasādhanaṣ tantur deveṣv ātaḥ*  
*tam āhutam a-*[6] *śimahi | namo mitrasya varuṇasya cakṣase maho vāya*  
*tad ṛtaṁ saparyata | dūre-*[7] *dviṣe devajātāya ketave disputerāya sūryāya*  
*śaṁsate z dyāvā ca tatra ta-*[8] *tanaṁv ahāni | ja ni to devaṣ pratiyo vi*  
*vāsati | yad itaṣebhiṣ pratarāi rya-*[9] *dharyasi prācinam anyad anu*  
*vartate ratha udatyena jyotiṣā yāhi sūrya | yena* [10] *sūrya jyotiṣā*  
*bādhase tamo jagaṣ ca viśvam adyanṛthi bhānūnā | tenāsmād vi-*[11] *śvām*  
*ajarām anāhutām apāmevām apa duṣvapnyaṁ suva | viśvām anirām ana-*  
[12] *sivām anāhutīm amuṣyāyēnāyāmuṣyāṣ putrāya pra hiṇma z pha 5 z*

Read: *dyāvāprthivī ahorātre nakṣatrā †payasaḥ | idam aham amuṣ-*  
*minn āmuṣyāyane amuṣyāṣ putre duṣvapnyaṁ mrje z 1 z †yad asmāsyutyā*  
*aṣṭādaśakī† | mā pra gāma patho vayaṁ mā yajñād indra sominaḥ |*  
*mānta sthur no arātayaḥ z 2 z yo yajñasya prasādhanaṣ tantur deveṣv*  
*ātataḥ | tam āhutam aśimahi z 3 z namo mitrasya varuṇasya cakṣase*  
*maho devāya tad ṛtaṁ saparyata | dūredṛṣe devajātāya ketave divas*  
*puterāya sūryāya śaṁsata z 4 z <sā mā sayoktiḥ pari pātu viśvato> dyāvā*  
*ca tatra tatanann ahāni ca | <viśvam anyan ni viśate yad ejati viśvāhāpo*  
*viśvāhod eti sūryaḥ z 5 z> na te 'devaṣ pradivo ni vasati yad etaṣebhiṣ*  
*patarāi ratharyasi | prācinam anyad anu vartate raja ud anyena jyotiṣā*  
*yāhi sūrya z 6 z yena sūrya jyotiṣā bādhase tamo jagac ca viśvam*  
*†adyanṛthi bhānūnā | tenāsmad viśvām ajarām anāhutīm apāmivām apa*  
*duṣvapnyaṁ suva z 7 z viśvām anirām apāmivām anāhutīm āmuṣyāyane-*  
*yāmuṣyāṣ putrāya pra hiṇma z 8 z 5 z*

St 1. For the second part of this see § 16. 7. 8.

St 2. For this and next see RV. 10. 57. 1 and 2; § 13. 1. 59 and 60.

St 4. This and the next three stanzas are RV 10. 37. 1-4; the portions supplied are from that text.

St 7. In pāda a RV has anirām (as in our st 8) for ajarām.

## 26

[f221a13] *dyāvāprthivī vahatam dussvapni parā vahatam duṣvapniṁ.*  
*amuṣyāmuṣyāye-*[14] *ṇasyāmuṣyāṣ putrāya pra hiraṇma | vātāpavamānāu*  
*vahatam. | indrāgni vaha-*[15] *tam. | mitrāvaruṇāu vahatam. | bhavā-*  
*śarvāu vahatam. devāśvinā vahatam. [16] duṣvapniṁ parā vahatam. |*

*duṣvaptrīm deva māruto vahatu | duṣvapnīm parā vaha-[17]tam. |  
 duṣvaptrīm deva pitaro vahantu | duṣvaptri parā vahat. duṣvaptrīm deva  
 sūryo va-[18]had duṣvapnīm parā vahad duṣvapnīm deva candramo  
 vahad duṣvapnīm parā vahad duṣvapni [19] devā nakṣatrāṇi vahatām duṣ-  
 vapnim. parā vahatām duṣvapnim. | devīr ā-[20]po vahatām duṣvapnīm  
 parā vahatām. duṣvapnim. deva viṣṇo vaha | deva [21] pūṣan vaha |  
 deva tvaṣṭur vaha | deva dhātūr vaha | deva savitūr vaha | deva vṛ-  
 [f221b]haspater vaha | deva prajāpate vaha | deva parameṣṭhīn vaha |  
 duṣvapnīm parā vahad duṣva-[2]pnim. | ahorātre vahatām duṣvapnim.  
 | parā vahatām duṣvapnim. amuṣyāmuṣyāyeṇā-[3]yāmuṣyās putrāya pra  
 hiṇma z phaśca 6 z iti saptādaśakāṇḍe pañca-[4]mo nuvākas samāptaḥ  
 z z*

In the left hand margin of f221a about opposite line 15 is *vitṛā*, and it is indicated as a correction of *mitṛā*° in line 15; above *vitṛā* is *maṁ*. The first two letters in line 15 are slightly defaced.

Read: *dyāvāprthivī vahatām duṣvapnyām parā vahatām duṣvapnyam |  
 amuṣyāmuṣyāyānasyāmuṣyās putrāya pra hiṇma z 1 z vātāpavamānāu  
 vahatām duṣvapnyām ° ° ° | ° ° ° z 2 z indrāgnī vahatām duṣ-  
 vapnyām ° ° ° | ° ° ° z 3 z mitrāvaruṇāu vahatām duṣvapnyām  
 ° ° ° | ° ° ° z 4 z bhavāśarvāu vahatām duṣvapnyām ° ° ° |  
 ° ° ° z 5 z devāśvinā vahatām duṣvapnyām ° ° ° | ° ° ° z 6 z  
 devā maruto vahantu duṣvapnyām ° ° ° | ° ° ° z 7 z devāḥ pitaro  
 vahantu duṣvapnyām ° ° ° | ° ° ° z 8 z devas sūryo vahad duṣ-  
 vapnyām ° ° ° | ° ° ° z 9 z devas candramā vahad duṣvapnyām  
 ° ° ° | ° ° ° z 10 z devā nakṣatrāṇi vahantu duṣvapnyām ° ° ° |  
 ° ° ° z 11 z devīr āpo vahantu duṣvapnyām ° ° ° | ° ° ° z 12 z  
 devo viṣṇur vahad duṣvapnyām ° ° ° | ° ° ° z 13 z devas pūṣā  
 vahad duṣvapnyām ° ° ° | ° ° ° z 14 z devas tvaṣṭā vahad duṣ-  
 vapnyām ° ° ° | ° ° ° z 15 z devo dhātā vahad duṣvapnyām  
 ° ° ° | ° ° ° z 16 z devas savitā vahad duṣvapnyām ° ° ° |  
 ° ° ° z 17 z devo vṛhaspatir vahad duṣvapnyām ° ° ° | ° ° °  
 z 18 z devas prajāpatir vahad duṣvapnyām ° ° ° | ° ° ° z 19 z  
 devas parameṣṭhī vahad duṣvapnyām ° ° ° | ° ° ° z 20 z ahorātre  
 vahatām duṣvapnyām parā vahatām duṣvapnyam | amuṣyāmuṣyāyānasyā-  
 muṣyās putrāya pra hiṇma z 21 z 6 z*

*iti saptādaśakāṇḍe pañcamo 'nuvākas samāptaḥ zz zz*

With some misgivings I decided to put all the forms of *vah* in the third person; there is however some variation of person in § 16. 6, where some similar phraseology appears.

## 27

[f221b4] indro vajram asiñcata vṛtrāya hantave | tvaṣṭā [5] vajram asiñcata vṛtrāya hantave | yo vajra vaiśvānaro yat te agnir vīryasaṁ viśvā-[6]śād yad dhāramāṇaṁ sa vaiśvānaraḥ | etad vā idaṁ sarvayāje tāni ṛasā trīṇi [7] viśvānaro vaiśvānaro viśvāṣāt sarvāṇy eva puṇyeva puṇyāl lokān ava rundhe | [8] sarvāś ca devatā ekaṁ vidvān aḍrāho vrataṁ bibharti z phaśca 1 z

Read: indro vajram asiñcata vṛtrāya hantave z 1 z tvaṣṭā vajram asiñcata vṛtrāya hantave z 2 z yo vajro vaiśvānaro yat te agner vīryaṁ viśvāśād yad dhāramāṇaṁ sa vaiśvānaraḥ z 3 z etad vā idaṁ sarvayāje tāni ṛasā trīṇi viśvānaro vaiśvānaro viśvāṣāt | sarvāṇy eva puṇya eva puṇyāl lokān ava runddhe | sarvāś ca devatā ya evaṁ vidvān aḍrāho vrataṁ bibharti z 4 z 1 z

St 4. The end of hymn no. 29 is similar to the end here: it has anaḍuho vratam, which might be read here.

## 28

[f221b8] tam ādatta-[9]vatam udiśayat tam upāṁ upeti | prabharaṇīti | somya hastād amucyata | dāivo va-[10]jraṣ kṣurapavaris sahasraprṣtir divasprśa sa saṁ siñca tiṣṭhad dharuttarā bhavanjeta [11] ṛśchaṁ sa samudraṁ cāviśat samārddhad u sandahat tassās samudro durgar api va vāi-[12]śvānarenāiva dagdhaḥ sa śakrod akrāmat so dhy āyatu diśo vajrāi āsurāis sapa-[13]dyad evāsu kṣurva taṁ carāṇīti sa vratam acārat so nukṛśa bhavati tasmād ana-[14]nukṛśo vratacāri bhavaty avaluyi kṛśo bhūtvendro asurān upāvṛñktā sa gṛha-[15]patim upākaras ta vatsa paramesṭhivam upānvavat saṁ prajāpatim upādhāvat sā vi-[16]rāpām upādhāvat sa surājam upādhāvat sa samrāje | m upādhāvat so horātre [17] upādhāvat so rdhamāsān upādhāvat sa māsen upādhāvat sa ṛton upādhāvat sānta-[18]vān upādhāvat sa ṛṣiṇ upādhāvat sa āksayān upādhāvat so ṅgirasam upādhā-[19]vat sāṅgirasān upādhāvat so atharvaṇaṁ upādhāvat sātharvāṇān upādhāva-[20]d viśvān devā marudgaṇās taman dasān dāvaṁ stoma prathamam athendrāgnī tam upā-[21]mantrayante puṇyayā vācā krūrāyā vācā hahiṣyā sa sāvitṛnyan athe-[f222a]śā mopacāme niṣyasīti sobaśāmyat tasmād yo vrahma vedo-tāpas si taṁ śamayati do-[2]he devāinām. tam ṛktasāmāthānyam ādatta yajuṣā yajñena gāyattreṇa vāma-[3]ṇa vāmadāiviyena ca | etad vā idaṁ atharvāk śametāv indrasya bāhū tam ādatta u-[4]barṣv ādhatte prajāvāi samrddhim akṣati paśavaṣ parūṣi prajāṁ eva samrddhim akṣati [5] paśavaṣ parūṣi prajāṁ eva samrddhim akṣatim ava rundhe yah z phaśca 2 z

In the left hand margin of f221b opposite line 9 is *siñcāmi* indicated as a correction of *siñcati* in line 10. In the right hand margin of f222a about opposite line 2 is *gāyatrī* correcting *gāyattreṇa*.

Read: tam ādatte vāi tam udīśayat tam upama upāiti | pra bharāñiti | somyahastād amucyata | dāivo vajras kṣurapavis sahasraprṣtīr diva-  
sprṣas sa saṁsiñcat tiṣṭhad †dharuttarā bhavanyeta ṛśchañ† sa samudram  
cāviśat samārdhyad u sandahat tasmāt samudro †durgar api va† vāi-  
śvānarenāiva dagdhaḥ z 1 z sa śakra ud akrāmat so 'dhy āyatu diśo  
vajrāir āsurāis sa padyad evāśu †kṣurva tam carāñiti z 2 z sa vratam  
acarat so 'nukṛśo bhavati tasmād anukṛśo vratacārī bhavaty †avaḷuyi  
kṛśo bhūtvendro asurān upāvṛñkta z 3 z sa gr̥hapatim upakāro 'stavat  
sa parameṣṭhinam †upāñvavat sa prajāpatim upādhāvat sa virājam upā-  
dhāvat sa samrājam upādhāvat so 'horātre upādhāvat so 'rdhamāsān  
upādhāvat sa māsān upādhāvat sa ṛtūn upādhāvat sa ārtavān upādhāvat  
sa ṛṣīn upādhāvat sa ārṣeyān upādhāvat so 'ñgirasam upādhāvat sa  
āñgirasān upādhāvat so atharvaṇam upādhāvat sa ātharvaṇān upādhāvat  
z 4 z viśvān devān marudganāns †tamandasān devān stomaprathamam  
athendrāgnī tam upāmantrayete puṇyayā vācā krūrayā vācā †hahiṣyā  
<vācā> sa sāvitryam †atheṣā mopacāme niṣyasīti† sa upasāmyat tasmād  
yo vrahma vedotāpas sa tam śamayati dohe devānām z 5 z tam ṛksāme  
athānyam ādatte yajuṣā yajñena gāyatrenā vāmena vāmadāivayena ca z 6 z  
etad vā idam atharvan śam etāv indrasya bāhū | tam ādatta †ubarṣv ādatte  
prajā vāi samṛddhim akṣatim paśvaḥ parūñṣi prajām eva samṛddhim  
akṣatim aya runddhe ya <evam veda> z 7 z 2 z

St 4. Perhaps upādhāvat should be read for upāñvavat.

St 7. The end of hymns 27 and 29 should be compared here.

## 29

[f222a6] sa dikṣu praty atīṣṭhad diśa evām prati tiṣṭhatī yaḥ z sa  
viśvām āhy akramata | e-[7]ṣa vāi viśvaśāt sāure vāmāu ite vapayayo  
devayānām yat sūryasya vaśma yat saḥ pa-[8]tiṣu devayāneṣu śrīyate |  
prapatho devayānām jānāti yaḥ z sa viśvānare [9] kramata eṣa vāi  
vāiśvānodayam pavamānaḥ ete vāi sarvānuprasārodruhyate sa nū-  
[10]dhārayad dhriyante smin prā yaḥ suvṛttre krama tasya vṛttrasyañgā  
parvāṇi śārīra-[11]ṇy abhijyanta śātāni vāi vṛttrasyañgā parvāṇi śārīrāṇi  
yadīpe parvatām asa ya-[12]tra hṛdā manasā kāmāyeti iha sa rādhyate  
tasmāt rādhyate asyām eva pratiṣṭhā-[13]m āyatanaṁ vindate yaḥ z sa  
devān āgaśchat tam devāḥ aruvann āśam sāmektan meti | [14] vratam  
ā haraṇyeṣu paśuṣu grāmyeṣv aśveti so naḍvān upādhāvat tam anuḍvān  
avravīt. [15] kiṁ me pratīvāho bhaviṣyasīti sa varam avavṛñta vradhna  
loko sā nivraddhnasya vi-[16]ṣṭhapa śrīyā iti śolaśo vāyad ūrdhvo loko yad



vradhno yad vradhnasya niṣṭhapaś śreya-[17]nte yaḥ z yathā hināśvatihād  
 avravīt tracā vrāhmaṇa nindyāni ādenam aśṛṇu-[18]nye juṣṭapūrtenam  
 vyabhavanīti | kṛtāvā eṣā manuṣyeṣu tarati yenunaḍvān ye [19] vanāḷad  
 vratin. | yāv asya pūrvaś pādāu to pūrvapakṣāu yāv apādāu tāv aparapa-  
 [20]kṣau yo syekṣe tāu purolāśāu ye nāsike tau śruvāu yo syāukṣe tāu  
 sūryācandrama-[21]sāu yā nimeṣas tāv ahorātre yat sūryasya raśmayas  
 sadroṇa kalaśa śiras so-[22]mo rājā mastiṣkaḥ ye sya śṛṅge tad ṛtaṁ  
 satyaṁ dhruvaṁ vāritaṁ satyaṁ tasmād ete dhruve [f222b] dhruvam  
 eva tvāṁ satyaṁ anupratitiṣṭhati yaḥ z yāsya dakṣiṇā hanus sā juhūryād  
 ada-[2]ryāsaṁ yāsaṁ vyāso bavrunyaś kaṇḍhasyā dhruvaḥ agnir āsyaṁ  
 vidyuj jihvā maruto da-[3]ntāś pavamāś prāṇaḥ eṣā vāi māyāṁ āhur  
 vasor dhāreti yad antragudaṁ vaso-[4]r eva dhārāṁ samṛddham akṣatim  
 āva rundhe yaḥ z 10 z yad asya carma tad abhraṁ yāni [5] lomāni tāni  
 nakṣattrāṇi svevaṛṣaṁ uṣmāni hrāro yad oṣadhayaś ca vanaspatayaś co-  
 [6]dhyam. yo sya jaghanārdhas tāu śāiśirāu māsāu yaś pūrvārdhas tāu  
 vāsantāu yat pṛṣvaṁ [7] tāu grīṣmāu māsāu yaṁ madhyaṁ tāu vārṣikāu  
 yo sya jaghanas tāu śārādāu māsāu [8] yasya vakṣas tāu hemantāu  
 samvatsaro vā eṣa sambhṛto yenānaḍvā yenanaḷadvatin ya-[9]syāṁ eva  
 pratiṣṭhām āyatanam vindate yaḥ z 11 z yāv asya karnāu sā sraddhā-  
 [10]nī yo bhavati yaḥ z 12 z tapaś ca varaś ca mahaś ca yaśaś ca yad  
 asmin antara r-[11]cas sāmāni yajuṁṣi vrāhmaṇaṁ vrahma cāiva lokam  
 cāva rundhe vrahmavarcaś bhava-[12]ti yaḥ z 3 z yathed asminy antaś  
 śatam agniṣṭomāś śatar dvādaśāhāś catam ṣoḷaśi-[13]naś śatam sarva-  
 pṛṣṭhyaś śatam śraddhā śatam dikṣā śatam yajñāś śatam dakṣiṇaś śatam  
 bhūtaya-[14]ś catam abhūtayaś śatan nirbhūtayaś śatam parābhūtayaś  
 śatam samṛddhayaś jyog jīva-[15]ti sarva sarvam āyur eti na purā jarasaś  
 pramīyate yaḥ z 14 z yathed a-[16]sminy antaś catam ardhamāmāś śatam  
 māsāś śatam ṛtavaś śatam ārtavaś śatam idā-[17]vatsarāś śatam anu-  
 vatsarāś śatam parivatsarāś śatam samvatsarāś śatam vrahmaṇi [18]  
 śatam karmāṇi śatam jyotiṁṣi śatam amṛtāni śata sindhyāni śatam abga-  
 [19]nāni śatam tamāṁsi śatam rudhirāṇi jyog jīvati sarvam āyur eti  
 [20] na purā jarasaś pramīyate yaḥ z 15 z yathed asminy antaś śatam  
 rayintrā-[21]ś śatam sahanāś śatam trirātrāś śatam atirātrāś śatam  
 prāṇāś śatam apānāś śa-[f223a]tam vyānāś śatam samānāś śatam rāja-  
 sūyāś śatam vājapeyaś śatam kāmaprāś sahasraṁ [2] satrāyaṇāni eṣa  
 vānaḍvān sarvāś śas sarvātmā sarvaparus sarvapān madhyatu pra-  
 [3]tiṣṭhātu ṛksāmābhyām ādhatte tatṛto yajñena gāyattreṇa vrahmaṇā  
 pratata upa-[4]riṣṭhāt prathate prajayā paśubhir grhāir dhanena yaḥ  
 z 16 z indro balenā-[5]mya parameṣṭhī vratena yena gāus tena vāiśva-  
 devaḥ yo smān dveṣṭi yaṁ ca vyaṁ dviṣma-[6]s tasya prāṇā ni sambarha  
 tasya prāṇān vi barha | indro śindrasya rūpaṁ asi pra-[7]prajāpatir asi  
 parameṣṭhir asi svar asi svaro si svargo loko si svargaṁ smā [8] lokam

gamaya | yenāmi vakas tena yajño yena vrhaspati tena loko ye-[9] nedaṁ gamayati tena viśvo yenedaṁ gamayati tena sarvaḥ ye syā pādāt sā [10] pratiṣṭhā prathate prajāyā paśubhir grhāir dhanena ya evaṁ vidvān anaḍvā-[11] ho vrataṁ bibharti z 17 z iti saptādaśakāṇḍe ṣaṣṭo nuvākaḥ zz

In the right hand margin opposite line 10 is ḍuho correcteing anaḍvāho.

Read: sa dikṣu praty atiṣṭhad diśa evaṁ prati tiṣṭhati ya <evaṁ veda> z 1 z sa viśvapā hy akrāmata | eṣa vāi viśvaṣāṭ sāure vasāv ṭitev apayayāu devayānam yat sūryasya vaśma yat sa pathiṣu devayāneṣu śrīyate prapatho devayānān jānāti ya <evaṁ veda> z 2 z sa viśvānare 'krāmata | eṣa vāi vāiśvānara udayan pavamānaḥ | ete vāi sarvānuprasāro druhyate sa nādhārayad dhriyate 'smin ṭprā ya <evaṁ veda> z 3 z sa vṛtre 'krāmata | asya vṛtrasyāṅgā parvāni śārīrāṇy abhidyanta | śatāni vāi vṛtrasyāṅgā parvāni śārīrāni ṭyadipe parvatām asaṭ atra hṛdā manasā kāmāyeti z 4 z iha sa rādhyate tasmāi rādhyate asyām eva pratiṣṭhām āyatanam vindate ya <evaṁ veda> z 5 z sa devān ā gacchat tam devā āvruvann āsām ṭsamektanmeti | vratam ā hiraṇyeṣu paśuṣu grāmyeṣv aśveṣv eti so 'naḍvān upādhāvat tam anaḍvān avravīt z 6 z kim me pratīvaho bha- viṣyasīti sa varam avṛṇīta budhnaloko 'sāni budhnasya viṣṭapaśriya iti ṣoḍaso vā ayad ūrdhvaloko 'yad budhnaloko 'yad budhnasya viṣṭape śrīyate ya <evaṁ veda> z 7 z athā hīna āśvatthād avravīt tam cāvraha- maṇam anindyan adevam aśṛṇan ye juṣṭāḥ pūrtena ṭvyabhavānīti | kṛtā vā eṣa mānuṣyeṣu tarati yenānaḍvān yena ṭnaladvatīn z 8 z yāv asya pūrvapadāu tāu pūrvapakṣāu yāv aparapādāu tāv aparapakṣāu yāv asya 'kṣī tāu puroḷāśāu ye nāsike tāu śrurvāu yāv ṭasyāukṣe tāu sūryācandra- masāu yā nimeṣā tāv ahorātre yās sūryasya rāsmayas sa dropakalaśās śiras somo rājā mastiṣkaḥ | ye 'sya śṛṅge tad ṛtam satyam dhruvam vā ṛtam satyam tasmād ete dhruve dhruvam eva tam satyam anu pratiṣṭhati ya <evaṁ veda> z 9 z yāsya dakṣiṇā hanus sā juhūr yā dādhārāśām yā savyā so 'babhrur yaṣ kaṇṭhas sā dhruvā | agnir āsyam vidyuj jihvā maruto dantāṣ pavamānaṣ prāṇaḥ | eṣa vāi ṭmāyām āhur vasordhāreti yad antragudaṁ vāso eva dhārām samṛddhim akṣatim ava runddhe ya <evaṁ veda> z 10 z yad asya carma tad abhraṁ yāni lomāni tāni nakṣa- trāni | ṭsve varṣam ūsmāni hlādo yad oṣadhayaś ca vanaspatayaś ṭcodhyam | yo 'sya jaghanārdhas tāu śāiśirāu māsāu yaṣ pūrvārdhas tāu vāsantāu <māsāu> yat pārśvam tāu grīsmāu māsāu yan madhyam tāu vārṣikāu <māsāu> yo 'sya jaghanas tāu śāradāu māsāu yo 'sya vakṣas tāu hemantāu māsāu | samvatsaro vā eṣa sambhṛto yenānaḍvān yena ṭnaladvatīn | asyām eva pratiṣṭhām āyatanam vindate ya <evaṁ veda> z 11 z yāv asya karnāu sā śraddhā nītho bhavati ya <evaṁ veda> z 12 z tapas ca varaś ca mahaś ca yaśas ca yad asminn antara ṛcas sāmāni yajūṅṣi vrāhmaṇam vrahma cāiva lokam cāva runddhe vrahmavarcasī bhavati ya <evaṁ veda> z 13 z yathed asminn antaś śatam agniṣṭomās

śataṁ dvādaśāhās śataṁ ṣoḍāśinaś śataṁ sarvapṛṣṭhās śataṁ śraddhās  
 śataṁ dīkṣās śataṁ yajñās śataṁ dakṣiṇās śataṁ bhūṭayaś śataṁ abhū-  
 tayaś śataṁ nirbhūṭayaś śataṁ parābhūṭayaś śataṁ samṛddhayaḥ | jyog  
 jīvati sarvaṁ āyur eti na purā jarasaś pramiyate ya <evam veda> z 14 z  
 yathed asminn antaś śataṁ ardhamāsās śataṁ māsās śataṁ ṛtavaś śataṁ  
 ārtavās śataṁ idāvatsarās śataṁ anuvatsarās śataṁ parivatsarās śataṁ  
 samvatsarās śataṁ vrahmāṇi śataṁ karmāṇi śataṁ jyotīṇi śataṁ amṛtāni  
 śataṁ sindhyāni śataṁ abgaṇāni śataṁ tamāṇi śataṁ rudhirāṇi | jyog  
 jīvati sarvaṁ āyur eti na purā jarasaś pramiyate ya <evam veda> z 15 z  
 yathedam asminn antaś śataṁ rathamtarās śataṁ sāhnās śataṁ tirātrās  
 śataṁ atirātrās śataṁ prāṇās śataṁ apānās śataṁ vyānās śataṁ samānās  
 śataṁ rājasūyās śataṁ vājapeyās śataṁ kāmaprās sahasraṁ sattrāyaṇāni  
 | eṣa vā anadṛvān †sarvāśśas sarvātmā sarvaparus sarvapān madhyataḥ  
 pratiṣṭhātṛ pksāmabhyām ādhatte tatrota yajñena gāyatreṇa vrahmaṇā  
 prathata upariṣṭhāt prathate prajāyā paśubhir grhāir dhanena ya <evam  
 veda> z 16 z indro balenāsi parameṣṭhī vratenā yena gāus tena vāiśva-  
 devaḥ | yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas tasya prāṇān saṁ varha  
 tasya prāṇān vi varha | indro 'sīndrasya rūpam asi prajāpatir asi para-  
 meṣṭhir asi svar asi svaro 'si svargo loko 'si svargaṁ smā lokaṁ gamaya |  
 yenāsi vahas tena yajño yena vṛhaspatis tena loko yenedaṁ gamayati  
 tena viśvo yenedaṁ gamayati tena sarvaḥ | ye 'sya pādāḥ sa pratiṣṭhāt  
 prathate prajāyā paśubhir grhāir dhanena ya evaṁ vidvān anadūho  
 vrataṁ bibharti z 17 z 3 z

iti saptādaśakāṇḍe ṣaṣṭo 'nuvākaḥ zz zz

## 30

(Ś. 12. 2)

[f223a12] naḥam ā roha na te tra loka idaṁ sisam bhāgadheyaṁ ta ehi  
 yo goṣu ya-[13]kṣmaś puruṣeṣu yakṣmaś tena tvaṁ sākam adharām parehi  
 z 1 z aghaśāṁsāu [14] karaṇānukareṇa ca | mṛtyumś ca sarvās tenāito  
 yakṣmās ca nir atāmasi | [15] nir ato mṛtyun nāirrtān nir ayakṣmam  
 ajāmasi | yo no dveṣṭi tam adhy agne kra-[16]vyādaṁ yakṣmaś tan te pra  
 suvāmaḥ yady agniś kravyād yadi vā vyāghra imaṁ [17] goṣṭham anyokā  
 viveśa | un mūṣājyaṁ kṛtvā pra hiṇomi duraṁ sa gha-[18]tsaty apsuṣado  
 ty agnim. | u tvā kṛtvā pracakrur manyuṇā puruṣe mīte | [19] sukalpam  
 agne ca tvayā punas tvo dīpayāmasi | punas tvādityā rudrā [20] vasavaś  
 punar vrahmaṇo vasunātur agre | punas tvā vrahmaṇaspratrī ā-[21]dhād  
 dīrghāyutvāya śataśārādāya | yo gniś kravyāt praviveśo gr-[f223b]ham  
 imaṁ paśyann itaraṁ jātavedasam. tvaṁ harāmi pituryajñāya duhūm  
 me gharma vindat pa-[2]rame sadhasthe kravyādham agnim īśataṁ

harāmi | janā druhanām vajreṇa mṛtyum. | ji-[3]tam sahasmi gārha-  
gārhapatyena vidvān pitṛṇām lokam paramo yo tra | kravyādham  
a-[4]gnim pra hiṇomi dūram yamarakṣo gaśchatu ripravāhaḥ ihāivāyam  
itaro jātavedā [5] devam devebhyo havyam vahatu prajānan. | kravyādam  
agnim śiśumānam ugnim pra hiṇo-[6]mi patibhiḥ pitṛāyānāi mā deva-  
yānāiḥ patibhir ā gā trāivāidhi pitṛṣu cā-[7]grhi tvam. z 1 z

Near the beginning of line 16 of f223a an interlinear correction changes °vyādam to °vyād yaṁ; and later in the same line kravyād yadi is similarly corrected to kravyād ādi: in line 17 un is corrected to ta(n).

Read: naḍam ā roha na te 'tra loka idam sīsam bhagadheyam ta ehi |  
yo goṣu yakṣmaṣ puruṣeṣu yakṣmas tena tvaṁ sākam adharāṇ parehi  
z 1 z aghaśaṇsaduḥśaṇsābhyāṁ karenānukareṇa ca | mṛtyūṁś ca sarvāṁś  
teneto yakṣmāṁś ca nir ajāmasi z 2 z nir ito mṛtyum nāirṛtān nir u  
yakṣmam ajāmasi | yo no dveṣti tam addhy agne 'kravyād yaṁ dviṣmas  
tam te pra suvāmaḥ z 3 z yady agniḥ kravyād yadi vā vyāghra imaṁ  
goṣṭham anyokā viveśa | tam māśājyaṁ kṛtvā pra hiṇomi dūram sa  
gacchatv apsuśado 'bhy agnīm z 4 z yat tvā kṛtvā pracakrur manyunā  
paruṣe mṛte | sukalpam agne tat tvayā punas tvod dīpayāmasi z 5 z  
punas tvādityā rudrā vasavaḥ punar vrahmaṇo 'vasunātur agne | punas  
tvā vrahmaṇas patir ādhād dīrghāyutvāya śataśārādāya z 6 z yo 'gniḥ  
kravyāt praviveśa no grham imaṁ paśyann itaram jātavedasam | tam  
harāmi pitṛyajñāya dūram sa gharmam indhām parame sadhasthe z 7 z  
kravyādam agnim iṣitam harāmi janān druhantaṁ vajreṇa mṛtyum |  
ni tam śasmi gārhapatyena vidvān pitṛṇām lokam paramo yo 'tra z 8 z  
kravyādam agnim pra hiṇomi dūram yamarājño gacchatu ripravāhaḥ |  
ihāyam itaro jātavedā devo devebhyo havyam vahatu prajānan z 9 z  
kravyādam agnim śaśamānam agnim pra hiṇomi pathibhiḥ pitṛyānāiḥ |  
mā devayānāiḥ pathibhir ā gā atrāivāidhi pitṛṣu jāgrhi tvam z 10 z 1 z

St 6. Cf. MS 1. 7. 1 and others; I would suggest another variant in pāda b, vasudhātar, as Ppp reading.

St 9. In pāda a Ś has iṣito: for c it has pitṛṇām loke api bhāgo astu. For our d see below 34. 6b.

St 10. At the end of pāda a Ś has ukthyam.

## 31

(Ś. 12. 2)

[f223b7] sam indhate saṅkusikam svastaye śuddhā bhavantu śuca-  
[8]yaḥ pāvakaḥ jahati ripram aty eneti samidho gnis svapnā punāti |  
devo [9] gnis saṅkusiko divas prsthāny ā ruhan mucyamāno nir uhaso  
moghasmām a-[10]śastyā | asmin vyaṁ saṅkusike agne riprāṇi mṛjmahe  
| abhūmim yajñiā-[11]ś suddhāḥ prāmyoṣi tāriṣa saṅkusiko vikasuko

nirṛto yaś ca nassvaraḥ te te [12] kṣmaṁ suvedhaso dūrād dūram uci-  
dyavāu | ajñānā puruṣebhyo gobhyo aśvebhyas tvā kravyā-[13]daṁ nir  
nadāmasy āgñiṁ jīvatayopasam. yo no sveṣu vīreṣu yo goṣu yo jāviṣu  
[14] kravyādaṁ nir nudāmasy āgñi yo janayopapām. samiddho gñi  
āhutaś sa [15] no mābhy upakramān atrāiva dīdiha jyavok ca sūryan  
dr̥ṣe yasmin devāsṛjata ya-[16]yasmin manuṣā uta | yasmin ghṛtasyāvo  
mṛṣṭā tvam agne divaṁ naha | sīse mṛ-[17]dhvaṁ naḍe mṛddhvaṁ agnis  
saṅkusivaś ca yaḥ ato rdhyāṁ rāmāyāṁ śiṣaktim u-[18]pardharhaṇe |  
sīse palāṁ sādāyitvā śiṣaktim upabarhaṇe | avyāśi-[19]śakunīyā piṣṭva  
śuddhā bhavanti yajñeyāḥ z 2 z

Read: sam indhate saṅkusikaṁ svastaye śuddhā bhavantu śucayaś  
pāvakāḥ | jahāti ripram aty ena eti samiddho 'gnis supunā punāti z 1 z  
devo 'gnis saṅkusiko divas pr̥sthāny āruhat | mucyamāno nir enaso 'mog  
asmān aśastyāḥ z 2 z asmin vyaṁ saṅkusike agne riprāṇi mṛjmahe |  
abhūma yajñīyāś śuddhāś pra na āyūṁṣi tāriṣat z 3 z saṅkusiko vikusiko  
nirṛto yaś ca nisvaraḥ | te te yakṣmaṁ suvedhaso dūrād dūram †ucidyavāu  
z 4 z ajñātaṁ puruṣebhyo gobhyo aśvebhyas tvā | kravyādaṁ nir nudāmasy  
agnīṁ jīvatayopanam z 5 z yo no 'sveṣu vīreṣu yo goṣu yo 'jāviṣu | kra-  
vyādaṁ nir nudāmasy agñiṁ yo janayopanaḥ z 6 z samiddho 'gna āhuta  
sa no mābhyapakramāḥ | atrāiva dīdihi dyavi jyok ca sūryaṁ dr̥ṣe z 7 z  
yasmin devā sṛjata yasmin manuṣyā uta | yasmin ghṛtastāvo mṛṣṭvā  
tvam agne divaṁ ruha z 8 z sīse mṛddhvaṁ naḍe mṛddhvaṁ agnis saṅku-  
sikaś ca yaḥ | atho 'vyāṁ rāmāyāṁ śiṣaktim upabarhaṇe z 9 z sīse malaṁ  
sādāyitvā śiṣaktim upabarhaṇe | avyāṁ asiknyāṁ piṣṭvā śuddhā bhavata  
yajñīyāḥ z 10 z 2 z

St 1. The spelling saṅkusika is accepted here as a probably true variation.

St 4. Cf. MS 4.14.17 which has nirṛto in b: at the end of d we might read ucchindanti.

St 5. In pāda a Ś begins anyebhyas tvā.

## 32

(Ś. 12. 2)

[f223b19] paraṁ mṛtyor anu pa-[20]rehi panthām yas teṣṭhitaro deva-  
yānām | cakṣuṣmate śṛṇvate te vṛvimi [21] ime virā bahavo bhavantu  
z ime jīvā ra mṛtāir āvavr̥traṁ usāu tu bha-[22]drā devahutirvo dyah  
prāñcor ā mamṛte vaśāya suvīrāso vadetha-[f224a]m ā vādema | imaṁ  
jīvebhyas paridhīm dadāmi | māiṣā nu gaḍ aparo ametum. [2] jyog  
jīvantaś caradaś purucis thiro mṛtyuṁ dadhatām parvatena | yathāhāny  
anu pū-[3]rvaṁ bhavanty adhantava datubhir yaṁntu sākam. yathā na  
pūrvoṇ aparann ajarahā de-[4]vān vāṣṭhāyūṁṣi kalpayāiṣām. ā rohatāyur

72.12 refers to it by the pratika ime jivā avidhavāḥ sujāmayāḥ. In d ruheyuḥ is Lanman's suggestion in WT.

St 3. In pāda b Ś has ajarām kṛnōmi; in d it has sṛjāmi, but below in 35.4d the pāda has dadhāmi.

St 4. In pāda a Ś has apāvṛtya gārhapatyāt.

St 5. Pāda d in this stanza of Ś (st 35) is almost identical with d of its st 36, and it is possible that for that reason st 36 was accidentally omitted in Ppp.

St 7. In pāda c Ś has kṛṣyā gor dhanād.

St 8. Ś begins with muhur gr̥dhyāiḥ, and has martyo nītya in b.

### 34

(Ś. 12. 2)

[f224b5] yad ri-[6]pram duritam cakṛmī yaś ca duṣkṛtam. āpo mā  
tāvā śundhantv agnis saṅkusi-[7]kaś ca vaḥ tādharād udicīr ā vavṛtram  
prajānatīṣ pathibhir devayānāiḥ parva-[8]tasya ṛṣabhasyātha pṛṣṭhe  
navās caranti sarathāṣ purānāiḥ agneṣ kravyā niṣ kra-[9]vyādardhyarā  
devayajamānam vaha | imam kravyāt pra veśād iman travyādan a-[10]nv  
agāt. | vyāghro kṛvānānāhan tam harāmi śivāparam. | antardhadevā-  
[11]nām paridhir manoṣyānām agnir gārhapatyobhayād antarā śrutah  
jivānā-[12]m agneṣ pratar dīrgham āyus pitṛnām lokam paramo yo tra |  
sugārhapatyō [13] vitapann arātīr uṣām uṣā śrayam śrayasiyam dadhat.  
sarvān agne saha-[14]mānas sapatnān adṛṣām ūrjā rayim assāsu dhehi |  
imam indram [15] vahnīm paplam anv ārabhadhvam sa yo vidvān  
vijahāti mṛtyum. | tenāpa [16] hāti śarmāpatantam tena rudrasya pari  
pātāstām. | ahorātre anv e-[17]ṣi bibhra kṣesyas tiṣṭhan prataranas  
suvīrah anāturām sumanas talpa bi-[18]bhram. | yog evi naṣ puruṣa-  
gandhir egi te deveṣv āvr̥scante pāpam jivanti [19] sarvadā | kravyādam  
agnir antikād anividvān vitāvati | prayeva ma-[20]nasā pacati muhur  
āvartate punaḥ kravyādvyan agnir antikād āśvīvāna-[f225a]vapate naḥam.  
z 5 zz

Read: yad ripram duritam cakṛma yac ca duṣkṛtam | āpo mābhāvāc |  
śundhantv agneṣ saṅkusikaś ca yaḥ z 1 z tā adharād udicīr ā vavṛtran  
prajānatīṣ pathibhir devayānāiḥ | parvatasya ṛṣabhasyātha pṛṣṭhe navās  
caranti sarathāṣ purānāiḥ z 2 z agne 'kravyān niṣ kravyādam tvyarā  
devajanam vaha z 3 z imam kravyāt pra viveśamam kravyādam anv agāt |  
vyāghrāu kṛtvā nānāham tam harāmi śivāparam z 4 z antardhā devānām  
paridhir manuṣyānām | agnir gārhapatyā ubhayād antarā śrutah z 5 z  
jivānām agne pra tara dīrgham āyus pitṛnām lokam paramo yo 'tra |  
sugārhapatyō vitapann arātīr uṣām-uṣām śreyān śreyasīm dadhaḥ z 6 z  
sarvān agne sahamānas sapatnān adṛṣām ūrjam rayim asmāsu dhehi

z 7 z imam indrañ vahniñ paprim anv ārabhadhvañ sa yo vidvān vijahāti mṛtyum | tenāpa hata śarum āpatantañ tena rudrasya pari pātāstām z 8 z ahorātre anv eṣi bibhṛat kṣemyas tiṣṭhan prataraṇas suvīraḥ | anā-turān sumanasas talpa bibhṛaj jyog eva naṣ puruṣagandhir edhi z 9 z te deveṣv ā vṛścante pāpāñ jīvanti sarvadā | kravyād yān agnir antikād anuvidvān vitāvati z 10 z preva manasā patati mūhur ā vartate punaḥ | kravyād yān agnir antikād aśva ivānuvapate naḍam z 11 z 5 z

St 1. In pāda c Ś has tasmāt where I have put °ābhāvāc, which is easy enough graphically but otherwise hardly as good as tasmāt.

St 2. In pāda d Ś reads saritaḥ purāṇiḥ, for which the reading of our ms would be an easy corruption.

St 3. Ś has nudā; perhaps we might read vadā.

St 4. Ś has ā viveśāyañ in ab; and nānānam in c.

St 5. In pāda d Ś has ubhayān; better than ours, if indeed ours can stand.

St 6. St the end of pāda b Ś has api gacchantu ye mṛtāḥ; our b appeared above as hymn 30.8d. In d Ś omits śreyāñ and has dhehy asmāi at the end.

St 7. In pāda b Ś has āiṣām; Ppp may have had teṣām.

St 10. This is Ś st 50ab and 52cd; the next here is Ś 52ab and 50cd. Whitney remarked that patati in Ś 52a would be an improvement over pipatiṣati.

## 35

## (Ś. 12. 2)

[f225a] ye śraddhayā dhanakāmyāṣ kravyādā samā samāsa-[2]te | te nānyeṣām kumbhīm pary ādadhati parvatā | iṣikām canatī vyatvā tri-paṇcam [3] daṇḍa naḷam. tān indredhma kṛtvā yamasyāgniñ nir ādadhāu | haviṣ kṛṣṇā bhāga-[4]dheyāñ paśūnāñ sīmañ kravyād uta candranta āhuḥ māśas paṣṭvā bhāgadheyañ havyāñ [5] nte nāvya jahvañ satasva | pratyamcam arkañ pratyarpayitvā pravidvān panthāñ uhy ā [6] cakāra | pravāsnīṣām aśūn yadeśa dīrghenāyusa sam imā dihimām. [7] anu-dvāhañ paplam anu ārabhadhva sa yo nir vaha duritād avadyāt. | ā rohatu sa-[8]ritun nāsa hiraṇaṃ ṣaḍbhir ūrmibhir abhitit tirema | gobhiṣ ṭarema matim du-[9]revāñ yavenakṣuyāñ puruhūta vidvān. | vayañ rājānaṣ prathamā dhanānām ari-[10]ṣṭāsy arjunibhis tarema | pūrṇāñ nābhi ripra harābhi kumbhañ apāñ ramantr oṣadhī-[11]nāñ ghṛtasya | imāñ pātrēr amṛtāir ā samagdhi sthīrā virās sumanaso bhavantu [12] zz zz iti saptādaśakāṇḍe saptamo nuvākas samāptāḥ zz

In the right hand margin of f225a opposite line 9 is "svan." meant to correct vidvān; and somewhat above it is ma.

Read: ye 'śraddhayā dhanakāmyāṣ kravyādā samāsa | te vā anyeṣām

kumbhīm pary ādadhāti sarvadā z 1 z iṣikām jaratīm iṣtvā †tripañcam  
 danḍam naḍam | tān indra idhmaṁ kṛtvā yamasyāgniṁ nir ādadhāu  
 z 2 z aviṣ kṛṣṇā bhāgadheyam paśūnām śīsam kravyād uta candram ta  
 āhuḥ | maśāṣ piṣṭvā bhāgadheyam havyaṁ te †nāvya gahvaraṁ sacasva  
 z 3 z pratyāñcam arkaṁ pratyarpayitvā pravīdvān panthām vi hy ā cakāra  
 | pra vā amiśam asūn dideśa dīrghenāyuṣā sam imān dadhāmi z 4 z  
 anadvāhaṁ paprim anv ārabhadhvaṁ sa vo nir vahad duritād avadyāt |  
 ā rohata savitur †nāsa hiraṇyaṁ ṣaḍbhir ūrmibhir amatīm tarema z 5 z  
 gobhiṣ †aremaṁ amatīm durevām yavena kṣudhaṁ puruhūta viśvām | vayaṁ  
 rājānaṣ prathamā dhanānām ariṣṭāso vṛjanībhis tarema z 6 z pūrṇam  
 nābhi ripraṁ harābhi kumbham apām rasam oṣadhīnām ghṛtasya | imān  
 pātrāir amṛtāir ā sam āndhi sthirā virās sumanaso bhavantu z 7 z 6 z  
 iti saptādaśakāṇḍe saptamo 'nuvākaḥ zz zz

St 1. In pāda a Ś has 'śraddhā dhanakāmyāt.

St 2. In pāda b Ś has tilpiñjam.

St 3. In pāda d Ś has aranyānyā.

St 5. In pāda c Ś has nāvam etām; in d urvibhir.

St 6. This is RV 10. 42. 10 and Ś 7. 50. 7; in cd RV has rājabhiḥ  
 ° dhanāny asmākena ° jayema, and Ś has rājasu ° ° ariṣṭāso  
 ° jayema.

St 7. This is a variation of Ś 3. 12. 8. Pāda a can stand as I have  
 given it; but Ś has nāri pra bhara: for b we have a slight variant of  
 Ś 9. 4. 5b: in c Ś has pāṭin amṛtenā.

### 36

(Ś. 12. 3)

[f225a13] pumān puṁso adhi tiṣṭha carma tatra hvayasva yatamā  
 priyā te | yavantiāv agre [14] prathamam same u tad vām vayo yama-  
 rājye samānam. tāvid vān tejas tad viryā-[15]ni tāvaś cakṣus tadidā  
 vājināni | agniṁ śarīram sajate yad āidho a-[16]dhā pakvena mithunā  
 sambhavātha | sam asmin loke sam u devayāne so smā [17] smete yama-  
 rājye pūtaṣ pavitrāir api tad vayaṣā yad yad eto yadi vām sambabhū-  
 [18]va | āpaṣ putraso abhi samviśadhvam imam jivam jivadhātīyāt  
 sametā | tāsām bha-[19]jadhvam amṛtam yad āhur yam odanam pacati  
 vo janitrim. z om yam odanam pa-[20]cati vo janitri z om ta vaṣ pitā  
 pacati yaṁ ca mātā ariprā [21] nir a mumugāhī śamalā ca vāca | sako-  
 danaś śatadhānas svargad ubhaṁ vyā-[f225b]pi nabhāśi mahitvā ubhe  
 nabhāśi ubhayaś ca lokān ye arjunā nābhaṁvitas sva-[2]rgāḥ z 9 z teṣām  
 jyotiṣmān madhumān yo gre tasmin putrāir jarāsi sam śra-[3]yathām.  
 | prācīm prācīm pradīśīm ā rabhetām setam lokam śraddhadhānā śr-



[4]jante | *mimāthām pātra tad vām pūrṇam astu śivām pakvaṣ pitṛyā-*  
*yaṇety āmayat.* [5] *dakṣiṇām diśim abhirakṣamāṇo paryāparyāvartayatām*  
*adhi pātram etat.* [6] *tasmāi vānyapaṣ pitṛbhis samvidānaṣ pakvāya*  
*śarma bahulitni yaśchāt.* | [7] *praticī diśām iha mudvalam vā yasyām*  
*somo apāmṛlatū ca | tasya* [8] *mimāthām sukr̥tasacetādḥā pakvena saha*  
*sa suvema | uttarām rāṣṭram praj\*-*[9] *yam uttarāvad diśām uciṣ kṛṇavan*  
*no agram.* | *pañktiś chandaṣ puruṣo babhūva* [10] *viśvair viśvāṅgāis saha*  
*sambhavema z 1 z*

Peeling of bark has defaced the right hand end of f225b8 and perhaps also of f225b7.

Read: *pumān pumso adhi tiṣṭha carma tatra hvayasva yatamā priyā*  
*te | yāvantāv agre prathamam sameyathus tad vām vayo yamarājye*  
*samānam z 1 z tāvad vām tejas tāvad vīryāṇi tāvac cakṣus tatidhā vājināni*  
*| agniś śarīram sacate yad āidho adhā pakvena mithunā sam bhavāthaḥ*  
*z 2 z sam asmin loke sam u devayāne sam smā sametaṁ yamarājyēṣu |*  
*pūtāu pavitrār api tad dhvayethām yad-yad reto adho vām sambabhūva*  
*z 3 z āpaṣ putrāso abhi samviśadhvam imam jīvam jivadhanyāḥ sametya*  
*| tāsām bhajadhvam amṛtam yam āhur yam odanam pacati vo janatrī*  
*z 4 z yaṁ vaṣ pitā pacati yaṁ ca mātā riprān †niramumugdhī śamalāc*  
*ca vācaḥ | sa odanaś śatadhāras svarga ubhe vyāpa nabhasī mahitvā z 5 z*  
*ubhe nabhasī ubhayānś ca lokān ye arjunān abhy anvitās svargāḥ | teṣām*  
*jyotiṣmān madhumān yo 'gre tasmin putrār jarasi sam śrayethām z 6 z*  
*prācīm-prācīm pradiśam ā rabhetām etaṁ lokam śraddadhānās srjante |*  
*mimāthām pātram tad vām pūrṇam astu sa vām pakvaṣ pitṛyāna etv āmo*  
*yaḥ z 7 z dakṣiṇām diśam abhinakṣamāṇau pary āvartethām abhi pātram*  
*etat | tasmāi vām yamaṣ pitṛbhis samvidānaṣ pakvāya śarma bahulam ni*  
*yacchāt z 8 z praticī diśām iyam id varam yā yasyām somo adhipā*  
*mṛḍitā ca | tasyām mimāthām sukr̥tas sacethām adhā pakvena saha*  
*samsuvema z 9 z uttarām rāṣṭram prajayam uttarāvad diśam udicī*  
*kṛṇavan no 'gram | pañktiś chandaṣ puruṣo babhūva viśvair viśvāṅgāis*  
*saha sambhavema z 10 z 1 z*

St 1. In pāda a Ś has *carmehi*.

St 2. In pāda d Ś has *pakvān mi°*; see below, 41. 5 (Ś st 55c).

St 5. In pāda b Ś has *nirmuktyāi*.

St 6. In pāda b Ś has *yajvanām abhijitāḥ svargāḥ*; our text is no better but can stand.

St 7. Pādas cd are new.

St 9. For pāda d Ś reads as in its st 2; see note above.

St 10. In pāda c I feel sure that the ms had *prajā°* not *prajā°*, for at the break there is visible the first part of the sign for *jā*.

[f225b10] dhruvajraṁ namo vastv asmāi śi-[11]vā putrebhyas taṁ mahyam astu | mā no cevy adite viśvavāra yadāva gopābhi [12] rakṣa pakvam. | piteva putrāṁ abhi taṁ sadaśva naś śivā no vātā iha vāya-[13]ntu śagmā | yam odanaṁ pacate devato iha tan nas tapa tata satyaṁ ca vittāṁ | ya-[14]d vat kṛṣṇaś śakuneha gatvā rudri nantuṁ balāsi sāda | dāsi vā yad ā-[15]radrhastā śchamaṁgata ulūkhalaṁ musulaṁ śundhatāpaḥ vayaṁ grāvā-[16]ś pratisprativraddhno vayodhāś pūtaś pavitrāir apa hantu rakṣaḥ ā roha carma [17] mahi śarma yacha mā dampatī pāutram agam ni gāthām. | vanaspatis saha de-[18]vāin na āgaṁ rakṣaś piśācām apabādhamānaḥ sāuśchāyātāiś pra vadāti [19] vācam tena lokāṁ api sarvāṁ jayemṛ sapta medhāś paśavaś pari grhṇa-[20]n ya eṣāṁ medhassthān ubha yaś cakarṣā | trayastrīṁśad devatāś taṁ srjante [f226a] sa nas svargam abhi neṣi lokam. svargam lokam abhi no nayāmi saṁ rājāyās sa-[2]ha putrāiś syāma | grhṇāmi hastam anv ayita tra mā nas tārī nirṛtin no rātiḥ grā-[3]hīm pāpmānam athi tā ayāma tamo vrsya pra varāsi valgur vānaspatyas sambhr-[4]ta usriyāsir mā taṇḍulāṁ vi śarāir devayantam. | viśvavyacāmr̥tapṛṣṭho bha-[5]viṣyaṁ sayonir lokam upa yāhi vidvā | varṣavṛddham upa yaścha śūrpe dviṣāṁ ba-[6]lāvāpa nad vanaktuṣka trayo lokāś saṁmito vrahmaṇena na dyāur evāso pṛthivyām a-[7]ntarikṣam. aṁśūn gr̥bhītān mana saṁ rabhetām a pyāyanto punar ā yantu śirpaḥ z [8] z 2 z

Read: dhruvā virāṇ namo vā astv asyāi śivā putrebhya uta mahyam astu | sā no devy adite viśvavāra yadāva gopā abhi rakṣa pakvam z 1 z piteva putrāṁ abhi taṁ sajasva naś śivā no vātā iha vāntu śagmāḥ | yam odanaṁ pacate devate iha tan nas tapa uta satyaṁ ca vittāṁ z 2 z yad-yat kṛṣṇaś śakuna eha gatvā tvaran viśaktuṁ bila āsasāda | dāsi vā yad ārdrahastā samaṁta ulūkhalaṁ musalaṁ śundhatāpaḥ z 3 z ayaṁ grāvā pṛthubudhno vayodhāś pūtaś pavitrāir apa hantu rakṣaḥ | ā roha carma mahi śarma yaccha mā dampatī pāutram agham ni gātām z 4 z vanaspatis saha devāir na āgaṁ rakṣaś piśācām apabādhamānaḥ | sa ucchrayātāi pra vadāti vācam tena lokāṁ abhi sarvāṁ jayema z 5 z sapta medhān paśavaś pari grhṇan ya eṣāṁ medhasvān uta yaś cakarṣā | trayastrīṁśad devatāś tān sajante sa nas svargam abhi neṣi lokam z 6 z svargam lokam abhi no nayāsi saṁ rājāyās saha putrāiś syāma | grhṇāmi hastam anv āitv atra mā nas tārīn nirṛtir mo rātiḥ z 7 z grāhīm pāpmānam ati tān ayāma tamo vyasya pra vadāsi valgu | vānaspatyas sambhṛta usriyābhir mā taṇḍulāṁ vi śarāir devayantam z 8 z viśvavyacā gr̥hapṛṣṭho bhaviṣyan sayonir lokam upa yāhi vidvān | varṣavṛddham upa yaccha śūrpaṁ

tuṣaṁ palāvān apa tad vinaktu z 9 z trayo lokās saṁmitā vrāhmaṇena  
dyāur evāsāu prthivy antarikṣam | aṁśūn grbhītvānu saṁrabbetham  
āpyāyanto punar ā yantu śūrpam z 10 z 2 z

St 1. In pāda d ś begins irya iva.

St 2. In pāda a ś has abhi saṁ svajasva; our text can be translated.

St 3. In pāda b ś has tsaran viṣaktam.

St 7. In pāda b ś has jāyayā saha.

## 38

(Ś. 12. 3)

[f226a8] prthag rūpāṇi bahudhā paśūnām ekarūpo bhavati saṁ samṛ-  
[9]ddhyām. etām tvacāṁ lohiniṁ tām nudetānbhyāvā śundhāti malagāiva  
va-[10]strā janitrīva prati hiraṇyāsi sūnū san tvā dadhāsi | prthivīm  
[11] prthivyām uṣāṣ kumbhī veṇyaṁ sañcarantām yajñāya dhīrā jayanā  
triṣa-[12]ktāḥ bhūmyām bhūmim adhi dhārāyāmi tanūsamānā vikṛtā  
ta eṣā | yad ya-[13]d yuktam tam likhitam arpaṇam ca tena mā śusror  
apa tad vipāsi agniṣ pa-[14]ñca rakṣatu tvā purastād indro rakṣād  
dakṣiṇato marutvā somas tvā druhā dha-[15]raṇe praticyām uttarās tvā  
varuṇasyām dadāte | a yaṁtu divaṣ prthi-[16]vyām srjante bhūmyā  
srjante yas tv antarikṣam. | śuddhā satīs tām śundhanty eva tā [17] nas  
svargam abhi lokam nayanti | pūtāṣ pavitrāṣ pavante atrā divaṁ ca  
yamca pr-[18]thivyaṁ ca dharmanā | tā jīvalā jīvadhānyāt sametā  
pātrāsiktāt pary agni-[19]r andhyām. | uteva prabhṛvīr uta sasyahā ca  
uta śukrā śucayāś cāmṛtā ca | [20] tā odanam dāmpatībhyā pratiṣṭhāpas  
sikṣanti prapatā munātha tadyo dhāmy abhi va-[f226b]lganti taprā  
phenam asyañca bahulam ca bindum. yoseva dṛṣṭvā patim ṛtviyā vāi-  
[2]stāis taṇḍulāir bhavatā samāpa | utthāpayas sidato vudhna enādbhir  
ātmanām a-[3]bhi jitam srjantām. | āmāsi pātram udakam yad itam  
pitā taṇḍulā-[4]ṣ pradiśo yatāinām. z 2 z

In the right hand margin of f226a opposite line 10 is mi correcting dadhāsi; opposite line 18 is dhātyā, while over the nyā of jīvadhānyāt is tyām interlinear. In the lower margin directly below tadyo is tabhyo and below that is saṁ. Above °cyām utta° in line 15 is interlined cyāmutta. In the left hand margin of f226b opposite line 3 is jyantyām.

Read: prthag rūpāṇi bahudhā paśūnām ekarūpo bhavati saṁ samṛddhyā  
| etām tvacāṁ lohiniṁ tām nudeta ṭnbhyāvā śundhāti malaga iva vastrā  
z 1 z janitrīva prati raṇyāsi sūnum saṁ tvā dadhāmi prthivīm prthivyā |  
ukhāṣ kumbhīr vedyām saṁ carantām yajñāyudhāir ājyenātiṣaktāḥ z 2 z  
bhūmyām bhūmim adhi dhārāyāmi tanūs samānā vikṛtā ta eṣā | yad-yad  
yuktam likhitam arpaṇam ca tena mā susror apa tad vapāsi z 3 z agniṣ

pacan rakṣatu tvā purastād indro rakṣād dakṣiṇato marutvān | somas tvā  
 dṛṇhād dharane pratiçyā uttarāt tvā varuṇas saṁ dadāte z 4 z ā yanti  
 divaṣ prthivīm sajante bhūmyās sajante adhy antarikṣam | śuddhās satīs  
 tām śundhanty eva tā nas svargam abhi lokam nayanti z 5 z pūtās pavi-  
 trāiṣ pavante abhrād divaṁ ca yanti prthivīm ca dharmanā | tā jīvalā  
 jīvadhānyās sametās pātra āsiktās pary agnir aṇdhām z 6 z uteva pra-  
 bhvīr uta saṁmitāsa uta śukrās śucayaś cāmṛtāsaḥ | tā odanaṁ dāmpa-  
 tibhyām pratiṣṭhā āpaś śikṣantiṣ prapāta sunāthāḥ z 7 z udyodhanty abhi  
 valganti taptāḥ phenam asyanti bahulaṁ ca bindum | yoṣeva dṛṣṭvā  
 patim ṛtviyā yāitais taṇḍulāir bhavatā sam āpaḥ z 8 z utthāpaya sīdato  
 budhna enān adbhir ātmānām ṭabhijitam sajantām | amāsi pātram  
 udakam yad etan mitās taṇḍulāṣ pradiśo yad imāḥ z 9 z 2 z

St 1. In pāda d Ś has grāvā śumbhāti.

St 2. In pāda c Ś has ukhā.

St 3. For pāda a see Ppp 5. 40. 3b and 14. 3. 9b; in c Ś has dyuttam  
 and arpaṇa.

St 5. In pāda c Ś has tā u for our tām; the latter may refer to a  
 kumbhī.

St 6. In pāda d indhām as in Ś would seem more natural.

The 28th stanza of Ś has been omitted, perhaps by accident.

### 39

#### (Ś. 12. 3)

[f226b4] pra yaścha sarṣam tvarayā harantv ahinsantv odhī-[5]rṣātu  
 sarvam. | somo yāsām pari rājyam bābhuvāmanvatā viro medho bhavantu  
 | [6] navam barhir odanāya strñhataṭ priyam hrdayaś cakṣuṣo valguv  
 astu | tatra dē-[7]vāis saha devāir viśantum imām prāśnantu dakṣiṇato  
 niṣadya | vanaspate sti-[8]rṇam ā sīda barhir agniṣtomāis sasya bhāu  
 devatābhiḥ tvaṣṭeva rūpaṁ sukṛtam [9] mudatrāinā hyāṣ pari pātre  
 dadṛśyām. | dhartā dhriyasya dharuṇe prthi-[10]vyāpyutam tvā devatāś  
 cāvayantu | tam dāmpatī jirantāu jīvaṇtrā u-[11]dvāsayāthas pary agni-  
 dhānām. | ṣaṣṭām śaradbhyaṣ pari dadhmā enām sa-[12]ṣ pakvenābhy  
 āśnūtātāi z upānam putrān pitarāś ca sīdāmi maṁ svargam [13]  
 gamayānam agne sarvān samāgān abhicikya lokān yāvantaṣ kāmān  
 sa-[14]mitāu purasthāt. | vi gāyathām āyavanam candrādya ekasmin  
 pā-[15]tre ty uddharenam. | upa sprñhi prathayā purastād ghrtena  
 pātram a-[16]bhi ghārayedam. | avāsrevo asurā daraṇam stvarasva-[17]r  
 imām devāso bīrkīkarāthāḥ apāskārāir akaro lokam etam uruṣ pr-[18]thus  
 svā samas svargaḥ tasmin supanno mahiṣaś śrayātāi devayānam devatā-  
 [19]bhyas pra yaśchāt. | yadyad jāyā pacati tat paraṣ paraṣ patir vā jāya

u-[20]ta cat tiraḥ san tat sṛjetām saha vān tad astu samrādhayanāu  
 saha loka-[21]m etam. | yāvanto ssāt pṛthivyām sṛjyante smāt putrāt  
 parye mambabhuvuḥ [f227a] sarvāsvān upa pātre huyethām nābhiḥ  
 canānāḥ camivasvamāyam.

On f226b over candrāḍya in line 14 is an interlinear correction ndra;  
 similarly over apāskārāir in line 17 is ska. In the left hand margin  
 opposite line 17 is barhī, to correct birhikarāthaḥ, and below it is dhaḥ.

Read: pra yaccha parśum tvarayā harantv ahiṁsata oṣadhīr dāntu  
 sarvam | somo yāsām pari rājyaṁ babhūvāmanyutā vīrudho me bhavantu  
 z 1 z navam barhir odanāya stṛnīta priyam hṛdaś cakṣuṣo valgv astu |  
 tatra devāis saha dāivir viśantv imam prāśnantu dakṣinato niśadya z 2 z  
 vanaspate stīrṇam ā sīda barhir agniṣṭomāis sammito devatābhiḥ | tva-  
 ṣṭreva rūpaṁ sukṛtaṁ svadhityāinā ehāṣ pari pātre dadṛśyām z 3 z dhartā  
 dhriyasva dharuṇe pṛthivyā acyutaṁ tvā devatās cyāvayantu | tam  
 dāmpati jīvantāu jīvaputrā udvāsayātaṣ pary agnidhānāt z 4 z ṣaṣṭyā  
 śaradbhiḥ pari dadhma enam svaṣ pakvenābhy aśnavātāi | upāinaṁ putrāṣ  
 pitaraś ca sīdān imam svargaṁ gamayāntam agneḥ z 5 z sarvān samāgan  
 abhijitya lokān yāvantaṣ kāmās ṭsamitāu purasthāt | vi gāhethām  
 āyavanam ca darvy ekasmin pātre 'dhy uddharāitam z 6 z upa stṛṇiḥ  
 prathayā purastād ghr̥tena pātram abhi gharayāitat | vāsrevosrā taruṇam  
 ṭstvarasvar imam devāso 'bhihiṁkarātha z 7 z upāstārīr akaro lokam  
 etam uruṣ pṛthuś cāsamas svargaḥ | tasmin suparṇo mahiṣaś śrayātāi  
 devayānam devatābhyaṣ pra yacchāt z 8 z yad-yaj jāyā pacati tvat paraṣ-  
 paraṣ patir vā jaye tvat tiraḥ | sam tat sṛjethām saha vām tad astu  
 samrādhayanāu saha lokam etam z 9 z yāvanto 'smāt pṛthivīm sajante  
 'smāt putrāṣ pari ye sambabhuvuḥ | sarvāns tām upa pātre hvayethām  
 nābhīm jānānās śiśavas samāyān z 10 z 4 z

St 1. In pāda b Ś has parvan, better than sarvam: in d Ś has no  
 vīrudho.

St 2. In pāda c Ś has tasmin devāḥ, and in d ṛtubhir for dakṣinato.

St 3. In pāda d Ś has dadṛśrām which Whitney calls wholly  
 unsupported.

St 5. For pāda a Ś has a different pāda.

St 6. In pāda a Ś has samāgā abhi°: Lanman in WT p. lxxxviii  
 calls the end of b a "wholly unintelligent corruption" of the Ś text sam  
 atīṭṛpas tām. In c Ś has darvir.

St 7. In pāda c stanasylum as in Ś may be intended.

St 8. In pāda d Ś has devā enam.

St 10. In pāda a Ś has asyāḥ, and in b asmat.

[f227a1] vāso yā dhārā [2] madhunā samaktā ghr̥tena mīsrā amṛtasya  
 dhāmayaḥ sarvās tāva rundhe svargaḥ śa-[3]ṣṭyā caraścha nidhiṭābha-  
 yaśchāt. | nidhiṃ nidhipādbhinam iśchādanīsrā vrata [4] svamtvanye |  
 asmābhir dattaṃ nihitaḥ svargas tribhiḥ kāṇḍāis triyaṃ svargān urukṣat.  
 | [5] agne rakṣas tapa yad vadevaṃ kravyāḥ piśācā iha sāt prathapāthah  
 nudāmedhi-[6]m avirūdhāmo smad ādityā no aṅgirasas sacantām. |  
 ādityebhyo űgirebhyo ma-[7]dhyatām ghr̥tena viśvaṃ prati vedayāmaḥ  
 śuddhahastāu vrāhmaṇasyānihatye-[8]dām svargaṃ sukṛtāvapītham.  
 idam kāṇḍam uttamam prāpam asyāsmāṇl lakā-[9]t parameṣṭhī samāpa  
 | ā siṅca sarpir ghr̥tavat samaktrī yeṣa bhago űgi-[10]raso no tra | satyāya  
 ca tapase devatābhyo nidhiṃ śevadhiṃ pari dadhma etam. [11] mā no  
 dyuvate va gāt mātariśvā mā stānya\*\*srjatā parāpat. na kilvi-[12]śam  
 atra nādhāro stu na yan mitrāis samamāna ehi | paktāraṃ pakva punar  
 ā vi-[13]śāsy anūnam pātraṃ nihataṃ no astu | aham pacāmy aham ud  
 vadāmi mamed aka-[14]rmaṃ karuṇe pi jāyaḥ kāmāro loko janiṣṭa  
 putro anv ārabhetām vāya utva-[15]dāvat. priyaṃ priyānām kṛṇavāma  
 eṣat tamas te yantu yatra me dviṣanti | [16] dhenur anaḍvān vayova  
 danyāt pāuruṣeyam ama mṛtyuṃ nudantu | tam agnayo vidun ni-[17]yo  
 niyo oṣadhīs srjate yaś ca sindhum. yāvanto devā divyā tapanti hi-  
 [18]ranyaṃ jyotir dadhatu babhūva z 5 z

The last character of line 10 is somewhat out in the margin; in the same margin, opposite line 13, is syi, probably to correct the beginning of the line.

Read: vāso yā dhārā madhunā samaktā ghr̥tena mīsrā amṛtasya  
 dhāsayaḥ | sarvās tāava rundhe svargaḥ ṣaṣṭyām śaratsu nidhipā abhicchāt  
 z 1 z nidhiṃ nidhipā abhy enam icchād anīśvarā avratās santv anye |  
 asmābhir datto nihitaḥ svargas tribhiḥ kāṇḍāis trīn svargān arukṣat z 2 z  
 agne rakṣas tapa yad videvaṃ kravyāt piśāca iha mā prathāti | nudāma  
 etam ava rundhāmo asmad ādityā no aṅgirasas sacantām z 3 z ādityebho  
 ‘ᱽgirobhyo madhv idam ghr̥tena viśvaṃ prati vedayāmaḥ | śuddhahastāu  
 vrāhmaṇasyānihatyāitām svargaṃ sukṛtāv apītam z 4 z idam kāṇḍam  
 uttamam prāpam asya yasmāl lokāt parameṣṭhī samāpa | ā siṅca sarpir  
 ghr̥tavat samāndhy eṣa bhāgo ‘ᱽgirasas no ‘tra z 5 z satyāya ca tapase  
 devatābhyo nidhiṃ śevadhiṃ pari dadhma etam | mā no dyūte ‘va gān  
 mātariśvā mā smānyasmā ut srjatā purā mat z 6 z na kilbiṣam atra  
 nādhāro ‘stu na yan mitrāis samamamāna eti | paktāraṃ pakvaḥ punar  
 ā viśāsy anūnam pātraṃ nihitaṃ no astu z 7 z aham pacāmy aham ud  
 vadāmi mamed u karman karuṇe ‘pi jāyā | kāmāro loko ‘janiṣṭa putro

anv ārabhetām vaya uttarāvat z 8 z priyaṁ priyānām kṛṇavāma eṣat  
tamas te yantu yatame dviṣanti | dhenur anadvān vayo-vaya †danyāt  
pāuruṣeyam apa mṛtyuṁ nudantu z 9 z tam agnayo vidur anyo 'nyaṁ  
ya oṣadhīs sajate yaś ca sindhūn | yāvanto devā divyā tapantu hiraṇyaṁ  
jyotir dadhato babhūva z 10 z 5 z

St 2. In pāda b Ś has santu ye 'nye.

St 3. In pāda a Ś has agnī ° tapatu: in b pra pāsta; we might read here paprathat. In c Ś has rudhmo, and our suggestion seems quite as good.

St 4. In pāda b Ś has miśraṁ.

St 6. In pāda c Ś has mā samityām; perhaps mā taruṣyām would be acceptable.

St 7. In pāda c Ś has viśāty.

St 8. In pāda a Ś has ahaṁ dadāmi; Lanman in WT thinks that the Ppp reading suggests aham u dadāmi as the true reading.

St 9. In pāda c Ś has vayo-vaya āyad eva; we might read °vayo yad āyāt.

St 10. In pāda d dadhato is Lanman's suggestion.

#### 41

(Ś. 12.3)

[f227a18] eṣā tvacām puruṣe saṁ babhūva ana-[19]gnās sarve paśavo  
ye nye | kṣetrenātmānam pari dhāpayet. | āmotam vāso mukham  
o-[20]danasya yad akṣeṣu vadasi yat samityām yad vā dhane anṛtaṁ  
vittakāmyā | samā-[f227b]naṁ tantuṁ saha saṁvasānas tasmin sarvaṁ  
śamalaṁ sādayātaḥ varṣaṁ vanuṣvāpi [2] gaścha devāṅs tato dhūmaṁ  
pary utpātayāmi viśvavyacā viśvakarmā svargas sayo-[3]nīn lokam upa  
yāhy ekam. tannas svargo bahudhā vi cakrire yathā virāḍma-[4]ny anya-  
varṇā | apājahitu kṛṣṇām ruṣatīm pumāno yā lohini tānn te a-[5]gnāu  
juhomi | prācyāi diśe agnaye dhipataye sitāya rakṣattre ādityāyu-  
[6]śmatayetaṁ pari dadhma | tan no gopāyantāssākam etor mṛṣtaṁ no  
tva jarase [7] na eṣataḥ jarā mṛtyave pari no dadhātv adhā pakvena saha  
sambhavema | da-[8]kṣiṇāyā diśe indrāye dhipataye tirasarāje nvakṣattre  
vasubhya iṣu-[9]mabhya etam. pratīci diśe varuṇāyādhipataye prajākave  
rakṣattre mi-[10]ttrāyusmatayetaṁ. | udīcyāi diśe somāyādhipataye sva-  
jāya rakṣa-[11]ttrāyusmatayetaṁ. | dhruvāyāi diśe viṣnave dhipataye  
kulmāṣa-[12]grīvā rakṣattre vīrudbhya iṣumabhye etam. ūrdhvāyāi diśe  
vṛhaspataye [13] dhipataye śvitrāya rakṣattre āśanabhya iṣusatībhya etam  
pari dadhma | tan no [14] gopāyantāssākam eto dṛṣtaṁ no tra jarase na  
neṣat. jarā mṛtye pa-[15]rī no śvānv adhā pakvena saha sambhavena |

tena vrahmaṇā tena śchandasā-[16]tayāṅgirasā dhruvās sīdatu zz zz om  
idhā pakvena saha sa-[17]mbhavema zz zz ity atharvaṇikapāippalāda-  
śākhāyaṁ sa-[18]ptādaśakāṇḍas samāptaḥ z z

In the left hand margin of f227b is written rakṣāmantram śaḍṛta ca.

Read: eṣā tvacām puruṣe saṁ babhūvānagnās sarve paśavo ye 'nye |  
kṣatreṇātmanāṁ pari dhāpayetho amotaṁ vāso mukham odanasya z 1 z  
yad akṣeṣu vadasi yad samityām yad vā dhane anṛtaṁ vittakāmyā |  
samānaṁ tantuṁ saha saṁvasānāu tasmin sarvaṁ śamalaṁ sādāyāthaḥ  
z 2 z varṣaṁ vaniṣvāpi gaccha devāns tato dhūmaṁ pary utpātayāmi |  
viśvavyacā viśvakarmā svargas sayonirṁ lokam upa yāhy etaṁ z 3 z tanvas  
svargo bahudhā vi cakre yathā vida ātmann anyavarnāṁ | apājāit kṛṣṇāṁ  
ruśatirṁ punāno yā lohinī tāṁ te agnāu juhomi z 4 z prācyāi diśe agnaye  
'dhipataye 'sitāya rakṣitra ādityāyeṣumata etaṁ pari dadhmaḥ | taṁ no  
gopāyatāsmākam āitoḥ | diṣṭaṁ no 'tra jarase ni neṣaj jarā mṛtyave pari  
no dadhātṛ athā pakvena saha saṁ bhavema z 5 z dakṣiṇāyāi diśa indrā-  
yādhipataye tiraścārājaye rakṣitre vasubhya iṣumadbhya etaṁ pari  
dadhmaḥ | taṁ no ° ° | diṣṭaṁ no ° ° z 6 z prācyāi diśe  
varuṇāyādhipataye prdākave rakṣitre mitrāyeṣumata etaṁ pari dadhmaḥ  
| taṁ no ° ° | diṣṭaṁ no ° ° ° z 7 z udīcyāi diśe somāyādhi-  
pataye svajāya rakṣitre vātāyeṣumata etaṁ pari dadhmaḥ | taṁ no ° ° |  
diṣṭaṁ no ° ° z 8 z dhruvāyāi diśe viṣṇave 'dhipataye kulmaṣagrīvāya  
rakṣitre vīrudbhya iṣumadbhya etaṁ pari dadhmaḥ | taṁ no ° ° |  
diṣṭaṁ no ° ° ° z 9 z ūrdhvāyāi diśe vṛhaspataye 'dhipataye śvitrāya  
rakṣitre aśanibhya iṣumatībhya etaṁ pari dadhmaḥ | taṁ no gopāya-  
tāsmākam āitoḥ | diṣṭaṁ no 'tra jarase ni neṣaj jarā mṛtyave pari no  
dadhātṛ athā pakvena saha saṁ bhavema z 10 z 6 z <aṣṭamo 'nuvākaḥ z>

ity atharvaṇikapāippalādaśākhāyaṁ saptādaśakāṇḍas samāptaḥ zz zz

St 1. In pādas cd Ś has dhāpayātho 'motam.

St 2. In pādas a and b Ś has vadā(s).

St 3. In pādas cd Ś has ghr̥tapṛṣṭho bhaviṣyant sayonir.

For the bit of brāhmaṇa after st 10 read tena vrahmaṇā tena chandasā  
tayā devatayāṅgirasvad dhruvās sīdata; as in KS 39. 4.